# PREMA-SÂGARA

OR OCFAN OF LOVE

THE

## PREMA-SÂGA RABRAB

## OR OCEAN OF LOVE

BEING A LITERAL TRANSLATION OF THE HINDI TEXT
OF LALLU LÂL LAVI AS EDITED BY THE LATE
PROFESSOR EASTWICK, FULLY AFMOTATED AND
EXPLAINED GRAMMATICALLY, IDIOMATICALLY
AND EASEGETICALLY BY FREDERIC PINCOTT
(MEMBER OF THE ROYAL ASIATIC
SOCIETY), AUTHOR OF, THE HINDI
MANUAL, THE SALUNTALÀ IN
HINDI, TRANSLATOR OF THE
SANSKRIT HITOPADES A
ETC. ETC

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always been treated as the first reading-book placed in the hands of Hindi students, and it will long remain a book of primary value to every European resident in northern India. It is a · book perfect familiarity with the contents of which is absolutely essential to the missionary, for it contains the life work of that revelation of Deity which commands the most absorbing interest among the people of India The two great objects of worship in modern India, whose influence extends to every act of life, are Rama and Krishna, the former being the exemplar of heroism and fidelity, and the latter the type of supreme love. The in cidents in the lives of these adored beings are fundar to every Hindu throughout the length and breadth of India, and no Western person can understand the people, and no missionary can address himself advantageously to the work of his cilling until he has made himself master of the facts, the philosophy, and the spiritual import of the records enshaped in the Ram? yana of Tulsi Das, and the story of Krishna's life as related in the Bhaggaad Gila It is the latter work which was presented to his countrymen in their great vernacular by Lalla Lal in the Prema Sagara, a translation of which into English is given in the present volume. The passionate adoration which Hindus feel for Sri Krishna is conveyed in the following words, quoted from an Indian newspaper of December 27th, 1892 -

"We cannot but place him in the front rulk of those who are lights which lead men to shatton. All his detions were Nish kama [without desire], and he left his body while in Stimdhil [holy meditation]. He is regarded by the greatest Rishis of this land as the Puran Brahma [perfect God] the inequation of the Absolute. If one desires to see the very embodiment of the Vedanta philosophy, he will not be satisfied with Buddha or Spinkra, with Rana or Christ, with Minhamado of Chutanja, the spiritual grandeur of S in Krishia alone will shine before him like the absolute space from whose standpoint the milhou fold curtain of Alay is non evisitent."

Such being the esteem in which Sri Krishia is held, it is clear thatho book could be better suited to the missionity, the tricher, and others who are called upon to miximong the people, in order to learn the great vernicular of India, than the Prema Steems of Lalla LAI This, in first, his been the chief we to which the book has been put by Europeans, and it must long continue to fulfil that office

- · The first edition of the text, containing only half of the story, was published in 1805, and it was not until 1810 that Lally Lall completed the text, and reprinted the whole in a single volume. In 1825 the third edition appeared, with the addition of a vocabulary, and in 1831 another edition followed | Eleven years after this last, in 1842, a carefully revised edition by Prindit · Yoga Dhyan Misra was published under the patronage of the Government in India Then in 1851 followed the standard text of Professor Eastwick, which was print id at Hertford under the liberal patronage of the Honourible Court of Directors, and this has remained the text book to the present div. There have been two translations into English of this popular and useful work. one by Captain W Hollings, of the 47th Regiment Bengrie Name Infantry, and the other by Professor Eastwick himself Captain Hollings's translation from one of the early editions is original and valuable, and the translator's intimate relations with Indians, and familiarity with colloquial Hindi and the ideas current among the people, enabled him to catch the meaning of phrases that would have proved obscure, or even unintelligible, to others less specially qualified Unfortunately the Captain was a busy man rather than a scholar, and cannot have given sustruned attention to the whole of his task. The result is a work of uneven ment, which cannot meet the requirements of a student of ffind?
  - Professor Eastwick made his translation expressly for the use of learners, and studes in his Preface that "every endeatour his been used to make it as hiteral as possible, without rendering it altogether unintelligible". A comparison between translation and text, however, fails to support this claim, for the Professor constantly departs from the form of his text for the purpose of imparting a quantities to his English rendering, and sometimes apparently for no other object than that of preventing the ideas in a manner differing ifour that of "Captum Holings". Here and there, however, perhaps accidentally, he agrees with the Captum in omitting entire sentences, which are nevertheless found in his own Hindi text. Professor Eastwick also occusionally alters, ideas which may have been denoup," and "a cuckoo" into "a bird," "an umbrella" into "a canoppy," and "a cuckoo" into "a bird,"

because in England people do not consider a cuckoo to be a sweet songster. He omits the phrase "with guit like an elephant" when applied to a lady for similar reasons, and changes "a young man" into "a man of extremely youthful appearance". His translation is forthermore, in many places, at variance with his own text, which is the one he is supposed to be rendering, and he even changes interrogations into filtimations. In fact, the Professor's translation is very far from literal, a even to the extent of furnishing equivalents for all the sentences as they occur. Poetic effect seems also to have been studied, and words are introduced for which no equivalents are to be found in the original, while points of them elsewhere we passed over untranslated. The defects here indicated must have greatly, detracted from the utility of the Professor's work.

The translation of Professor Eastwick has, however, long been out of print, and the high sprice obtained for such copies as occasionally change hands is a sufficient indication that a transla tion of the Frema Sigara is still in demand Vinfortunately for India, Hindi has not received the encouragement which its ini portance deserves, and it is, therefore, only the trader, teacher, and missionary, who, impelled by necessity, give attention to its study. The consequence is that those desirous of learning this rich, expressive, and useful language are left very much to their own resources It is to meet this state of things that the present translation of Professor Eastwick's text has been prepared It has been brought to the level of a beginner whe having acquired the elements of the language from a Grammar, tal es up the Prema Saeara as a text book without any instructor to guide his first attempts at reading, translating, and acquiring Hindi style. No attempt has, therefore, been made to offer anything else than a faithful translation, sentence, by sentence, for the practically useful purpose of teaching the learner the exact mean mg of each phrase, and the explanation of every idiomatic turn as it occurs. It is a book of instruction, and it keeps to that restal purpose throughout. Any attempt, to worder the literal translation of such a book pleasant reading is worse than useless, for, in works like the present, where both the ideas and the idioms of the languages concerned are so violently in contrast with each other, accuracy must mexitably be sacrificed to style, and even to secure the humbler object of well rounded sentences

Those who use this translation must remember that its sole object is to teach the language by giving an accurate rendering of each phrase, and by explaining every idom in a book the contents of which ought to be known by every European residing in India.

The method of translation here adopted has, therefore, been one suited to the progress of the learner The first chapter is as closely literal as the English language permits, preserving, as for as possible, the very structure of the Hindi sentences, so that the student may realize the logical sequence of ideas in the Indian mind All words needed to complete the sense are carefully marked by brackets, and all unusual idiomatic constructions are explained In the second chapter the translation is still quite literal, and all supplementary words are indicated, but a choice of expression has been allowed, showing the adverbial character of the Conjunctive Participle, &c , &c In the third chapter the structure of the Hindi sentence is less rigidly adhered to, for by this time the student may be supposed to have acquired some familiarity with Indian methods of thought. In this way, while still translating literally sentence by sentence, a little more play is allowed to the English language, and in the latter half of the book the brackets have been omitted

\*Throughout the entire book the literalness of the translation is consistently maintained but the notes on idoms, &c., neces sarily diminish as the book proceeds. It is a mistake to suppose, that the study of a language is facilitated by placing obstacles in the path of a student under the fallacious idea that it makes him think. The too commen result is that it disheartens him, and gives him wrong notions at the beginning of his course, thereby rendering subsequent progress needlessly difficult. The object of this translation is to facilitate progress, and to make the path more easy, so that the student may be encouraged by rapid and real progress and may acquire a correct idea of the structure of the language he is endeavouring to learn. This help is especially needful in the case of Hindi, because, in most cases, it has to be acquired without tutorial assistance.

It has already been stated that this is a translation of Professor Eastwick's text of the Prema Sigara, because that has long been the standard text, and is the only version generally available. The text is, however, disfigured by a plentful crop of misprints,

and by eccentric and inconsistent spelling. In my notes I live directed attention only to such of these blemishes as affect the sense, or might confuse the learner. It is to be regretted that the transpositions of words indulged in by Luliu Lul from the childish desire to create assonances, were not put right by the Editor. All these should have been swept out of the prose, and a consistent method of spelling should have been introduced. An entirely fresh Vocabulary is needed, giving all the words occurring in the text, and arranging them in alphabetical order, besides introducing the muny very needful corrections. The subject is only alluded to here, lest the student might be occusion ally puzzled by the differences between the renderings of this translation and some of the statements in that Vocabulary.

FREDENIC PINCOTT

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Page 164, note , for p 49 read p 149

## PREM-SÂGAR;

ΩĐ

### OCEAN OF LOVE

#### REVERENCE TO THE HOLY GANES/A.1

Obstacle-clearing, most famous, elephant-faced, resplendent, Grant the boon [that] much advanced may be pure <sup>2</sup> speech [and] intellectual delight.

[and] intellectual delight.

Thee, [whose] two feet the world is gazing on, and meditating on day and night:

Mother of the Universe, Saraswati 13 grant aptness and eloquence to me, remembering [thee].

[At] one time the story of the Tenth Section of the holy Bhlganat [Purana], composed by Vjasdev, Chaturbhij Misra converted into couplets and quatrains [m] Braj-Bhashd, that, for [the use] of the College, in the reign of the revered hing of kings, the repository of all [good] qualities, the articous, profoundly

Gaussia, m. gama, "scompany," and fas, "bod", " the leader of the troop," of suberdunce denies.) He is the llind dep of superdunce denies.) He is the llind dep of superdunce the submit and elephant's head, harmy, however, only one task. The head is, no doubt, complimentary to the well known specify of the elephant's the Hanhañva-arta-Parina asserts that it was the to the fast glunce which the planet Saturn give to the new-hours soot of Sra and Plaviat. No somer had that ill-doubted planes faller on the mirror of the plane of the mirror of the plane of the mirror of the plane of the mirror of the plane. Saturn the submit of the head and clapped at on the child's shoulder. Sames both cauge and removes obstecles, and hu name is, therefore, cried at the commencement of all under takings, whether theretay or practical.

5 for nutude trail train? 1e. "purs," not "posnouss".
3 Grarapit means "the watery," and is the same of a stream in the Punjsh which watered the holy region of the Handbis in Vedic times. On the banks of this strain the selection strainty has element service to the strainty of the strainty of the punjstrainty water was compared, and streward indentified, with the flow of punjsing speech prajert, and stared tests. Than she care to be regioned as the godden of the praject, and stared tests. Than she care to be regioned as the godden of the strainty of the tennes, the mention of the Vedas, and the wife of Brahind. This explains her unocation at the beginning of a literary composition.

intelligent, and illustrious Governor General the Marquis of Wellesley,—

[He] adorned poets [and] scholars, clothing [themin] jewels [and] ornaments,

Having repeatedly investigated knowledge, he [to] the delight [of his] heart made all subject [to himself],

delight [of his] heart made all subject [to himself],
[By] the fame [of his] munificence, all around, the hearts of

poets were elevated.

They are coming [and] they are receiving rubies, jewels, horses, elephants, and much wealth

And by order of the revered patron, the grifted conferrer of happiness, Mr John Gilchrist, in the year (of Vikramaditya] 1860; Sh Laliu Ji Lal, the poet, a Gujarati Brahman, [of the] Sahasta Avadich [family], an inhabitant of Agra, taking the gist of it, rejecting foreign vocables, [and] relating [if] in the pure language of Dehit [and] Agra, has named [the book] Prema Ságara But, by the departure of the revered John Gilchrist, it remained half done and half printed? That same [book] Prema Ságara But, by the departure of the famous ruler of kings, the most compassionate, beneficent, renowned, and glorious Gilbert Lord Minto, by order of the famous, the abode of happiness, liberality, and kind ness, the fortunate and powerful, Captain John William Tajlor, and by aid of the revered, profoundly intelligent ocean of kindness, the bene-olent and fortunate, Dr. William Hunter, and with the suggestions of the revered, most accomplished, kind, and fortunate, Lieutenant Abraham Lockett, that [aforesaid] poet, in the year [of Vikramaditya] 1866, completed [and] printed [the book], for the instruction of the students of the College 3

2 Ltt, "formed and half formed, punted and half printed", but the phrase

<sup>&</sup>lt;sup>1</sup> The era of Vikramuditya began fifty sax years before Christ, and therefore, by deducting that number the date of the corresponding Christian year can always be ascertained.

means simply "half-done" 

3 The gentlemen here spoken of were — I-schard Colley, Lad of Moraington, brother of the great Duke of Wellangton. He was Governor General of India for the College of the College of the College of India for the College of the College of India for the College of th

#### CHAPTER L

Pankshit becomes king in Hastinapura-He insults the Pishi Lomas-Is cursed by the son of the Rish.—He repents of his sin, tetters to the Ganges to die— He is there visited by the saintly Sukadev, who recounts the surprising history of Sri Krishna, the hearing of which confers salvation on King Parikshit-The birth of Kans-Ilis efforts to suppress the worship of \ishnu-The birth of Lrishna announced.

Now [15] the story's beginning! At the end of the great Bharata [war], when Sri Krishna had disappeared, the Pandayas, having become deeply grieved [and] having given the dominion of Hastmapur to Parikshit, went to the Himalayas for [final] dis solution, and King Parikshit, having subdued all countries, began to reign justly After some time,5 one day, King Parikshit went to the chase, [and]\* there saw a cow and a bull running along towards [him], behind them a Sudra, with a club [in his] hand, was [also] coming, beating [them] When they drew near, the King [having become] grieved and enraged,9 called to the Sudra [and] said, "He! who art thou? Explain thyself, that thou art beating a cow and a bull, knowingly 16 Hast thou supposed Arjun

This should be atha katharambhah It is a Sanskrit phrase

After MahdbhAraf the word yuddh is understood, as is frequently the case. It means "the great war of the descendants of Bharata," in which the sons of . Dhriagashtra and Plandu who were descended from Luru and Bharata contended for mastery in the neighbourhood of Hastinapur near Dehli Bharata was the son of Dushyant and Sakuntala and the story of his birth as told in Kalidasa s well known drama, bearing his mother's name

For untaradhin tenl antard in 4 The Pandavas are the five brothers the reputed sons of Pandu, who formed one of the contending parties in the great war. Their remenciation of hard won

sovereignty is related in the Mahappasthanika section of the Mahabharata

kitne ek is indefinite , din = 'time ' for is here the correlative of ek don

I chald and 'to advance towards', de ere chalt dut, " to approach in a running condition. Colloquisity dance chale do as the equivalent of "Hurry up" or Look sharp!

The Past Participle thus inflected implies concurrency as to time, It!

club [being] beld [in] the hand, se with a cleb in his hand, e child [in] the hand, se with a cleb in his hand, e for the handhaid, read shurphaid. The kers, the termination of the C n junct to Participle, applicable to all three of the verbs.

The Conjunctive Participle may often be thu translated advertually. This.

disjointed sentence is the fir t instance of the rhyming prose with which Lalla Lal has filled this book. The jungle of sound is revealed by printing the words thus--

Are! tu kaun hai? apnå bakkån kar, To marta hai ea e au bail ko sînkar

The next two sentences are also rhyming couplets. Attention will not again be called to this, but whenever the student micets with an awk varily constructed sente ce he may and the explanation in some transpo ion of words to produce a rhyme

gone afar, and hence hast disregarded his law? Hear [me] in the family of Pandu 2 thou wilt not find any such person in whose 3 presence anyone shall oppress the hamble "Saying this much, the King took [his] sword in [his] hand, [the other] perceiving that [action], stood still from lear Then the King, having called the cow and bull near [him], asked, "Who are you? Tell me clearly; gods are you or Brahmans? and why are you fleeing away 26 Tell [me] this fearlessly , while I am here' no one has

so much power as to afflict you "8

This much was heard, then 9 the bull, having inclined 10 [his] head, said, "Mahara; this form of evil, [this] black-coloured, frightful figure, which is standing in your presence, is the Kaliyug , 11 hecause of his coming I am fleeting away. This cow formed [one] 12 is the Earth, she also is fleeing from fear of this same [Kali yug] My name is Dharma, 18 I have four feet—penance, truth, compassion, and meditation. In the Satyayug my feet were twenty twentieths,14 in the Treta-yug [they were] sixteen, in the Dwapara [they were] twelve, now in the Kali ying four twentieths remain, hence during the Kali [yug] I am unable to move about "15 The Earth said, "O incarnation of justice! I also cannot remain in this Age [of the world],15 because S'udras

Lu," not recognized "
For Pandu read Pindu throughout

This untranslatable &s is quite idiomatic as a pivot linking two clauses, one of which illustrates as well as complements the other

Let, " became erect through fear "

bujhakar = ' instructingly ' \* bhaga jand is continuative, on the model of chala jant

" mere rable, " my remaining," i e, " while I am remaining here " a staf and to are correlative

The to simply emphasizes tab

to I or bhukd read thukd

11 The hali yog is the last of the four ages into which the life of every cosmical creation is divided. The names of the four ages are Krita or Satya, Treta, Dwapara, and Kali, the first endures for 4000 divine years, with a perixl of 400 divine years both before and after as a kind of twilight, the second age lasts for 3000 divine years with two periods of I wilight of 300 years each, the thir lage endures for 2000 divine years, having 200 years of twinght both before and after, and the fourth age will consist of 1000 divine years, with two twilights of 100 years each The divine years are each as long as 360 years of men, and therefore the duration of a creation is a tolerably protracted period. It may tranquillize the nervous to know that the present, or kall, age is to endure for 412 000 years of men, of which only about 5000 years are as yet expired.

swordp is an affix; for firthf read priths f throughout 13 Dharma is Justice personified (based on des, "to hol 1, fix, restrain"), and bence also applied to Virtue and Kel gron. In Manu's Code (1 98) it is asserted

that the litth of every Brahman is a re incornation of Dharma.

14 bested is the twentieth part of anything , therefore, bes betwee means "twenty twentieths," or the whole Hindu arithmetic is throughout quarternary, and cons unily presents mult p'es of four

" That is to say, Justice and Keligion have but little currency in the Kali-This Passive construction combined with the Ablative expresses impossi-

liler

having become kings will inflict upon me excessive wrongs, their burden I shall be unable to endure, from this far I also am flexing." Upon hearing this the King angrily said to the Kaliyag, "I Justil kill thee on the instant "2. He agitatedly having fallen at the king's feet, entreatingly said, 'Lord of the earth I a now, indeed, I am come funder] your protection, 's please indicate some place for me to remain in, because the Three Times and the Four Ages which Brahma created can in in way be obliterated "3" Upon hearing this much, king Parikshii said to the Kaliyag, 'Duell in these places Jonly I "—in gambling, lying, the alcohol market, harlots' houses, murder, their, and gold "Having heard this, the Kali Jug, for his part,' departed to his location, and the King fixed religion in fiss-flexit, land; the Carth assumed "its proper form The King then came [back] to the city, and begun to rule religiously.

Some time [having] elapsed, the King again once 10 went out to hunt, and [bs] continuing the sport 11 became 12 thirsty. In the very [golden] crown on his head the Kali yig was actually reading, 12 he, having found his opportunity, made the King ignorant. The King urged by 12 thirst, came where 12 the Rishi Lomas, 14 seated 12 [with his] eyes closed, engaged in the meditation

adharm is plural, as is seen by the following tim

The Present tense used for the Future, to show the promptness of the act

For Prithindth read Prith undith

Let , "tato your asylum", saran should be firen, and the word is properly made no read meterns fit, "in any way [one] may efface, they will not

be effaced. This is highly idiomatic

The "only" is implied by itint, "these many," which of course excludes

other places
Here to ind cates a contrast. The Kall yag for h s part, does one act, and
the King does another act

\* mil gaf, mingled with " " passed into "

bite is the Past Participle, with the Locat ve idea on lerstood, as "on the lapse of a certain time"

This lext abounds in intrus ve anuswaces

This samas is to for samas the

vulgar form of samaya These blemshes are too numerous to be further specified.

1 The repetition of khelte indicates the continued nature of the action

bhayd is equivalent to hu,d It is constantly found in poetry and is colloquial in many places

"Notice the emphatic particles here, to "very," and ht, "actually"
"The Genuive to express by with a Past Participle is a useful idiom

15 For kahân rea l wahân.

<sup>38</sup> Zen das metens \* shaegyr "or \* hary "and it is the name of a Morn or sant coelestrated in the Mahaharata, but to the Adi payana § 40 de, where the story of the Prem Sagr is told the saint is named b anol.a, who was the brother of Vasideva and the son of Sura the grandfather of Airshina. See my so of the Vadio or Lunar race. These relationships explain the animajonism between the Kristina sortive and that of the Kaudavas mentioned later on.

b form more is a peculiar id em, di m is the seit or hams, and dian ridina is

to squat I ke a devotee

of Han, was performing austenti, 1 Having perceived him, Pariskith began to say uthin himself, "This one, from concert of his austerit, having seen me, is keeping his eyes shut' Having formed this evil opinion, he raised with [his] box a dead snake [which] was lying there, [and] baving thrown [it] on the neck of the Rishi, came [to] his own home [On] taking off the crown, wisdom returned to the King, then [he], hiving reflected [on what had occurred], said, "Kah yug's abode is in gold, this was on my head, hence I had so evil a thought that, having taken a dead snake [I] cast it on the Rishi's neck. There fore, thow understand that kah-yug has taken his revenge on me. How shall I escape from this grievous sin? Rather," why did not all that I possess depart to day—wealth, caste folk, wife, and kingdom? I know 'not into what birth this wickedness will extend, that I have amoged a Brâliman a.

King Parissitit, for his part, was in one place sunk in this unfathomable ocean of cognition, elsewhere several boys, playing about, came upon the feyod, where the Rishi Lomas was Having seen the dead snake on his neck they were astounded, and agitatedly said among themselves, Brothers! let someone go fand tell his son, who, in the grove on the banks of the river Kausikl, is sporting with the sons of the Rishis One, upon hearing [this], ran [and] went [10] where Rishi Sringi was playing with the children [He] said, "Friend' are you playing here! Some wretch, having thrown a dead snake on your father's neck, has gone [off]." On theraing [this], the eyes of Rishi Sringi became red, grinding his teeth together, he qui eningly shood, and angrily said, "In the Kaltyug arrogant kings have arisen, by the intovaction of wealth having become blind, they

<sup>1</sup> ker rahi thi is the Progressive Imperied. Every verb admits of this inflexion, and it implies that at the time specified, the action spoken of the sale and the specified, the action spoken of the sale and the specified in the specified specified specified in the specified sp

tense 2 berun 13 the Sanskrit earam, "better," "a rather," "" preferably ". The mistake of considering the word to represent turn, "easte," has caused a general musapprehension of the meaning of this passage. The phratic occurs in the next page [p. 4] of the text without the word baran, because no preference is there

<sup>\*</sup> yadda . jadda . dadda imply concurrence of action, ie while the king was doing one thing in one place, elsewhere the boys were cong something else
\* mkalnd, added to the lase of another verb, imparts an idea of suddenness,

or of the unanterpried, to u, thus JJ mbains, "To meet with accidentally," s mbains, "to come upon."

7 The hand bit is the neer heal, in I than

The repetition of fit and that expresses the repetition of the act, last belongs to kimfut and kahne

are become oppressors 1. Now I will curse him, 3 he limself shall suffer that very death." Having spoken thus, Richi Sungl, having taken the water of the kansikl in the palm of the hand, 3 cursed King Parikshit, thus, "This very snake on the seventh

liaung in this way cursed the King, [and] come near his father, [h.] removed the snake from the neck [and] said, 'O father, [h.] removed the snake from the neck [and] said, 'O father,' I have cursed him by whom the dead snake was placed on your neck." On hearing this statement the Rishi Lomas, having recovered consciousness [and] unclosed [his] eyes, after reflecting with his contemplative faculties, said, "O son' what [18] this [that] thou hast done," why didst [thou] curse the king? During his reign we have been! hippy, no beast [or] bird even has been afflicted, so just has the govern ment been that, during it, the hon [and] the cow were remaining together [and] saying nothing [amiss] to each other O son what mattered it that [we] have been relicuted by him in whose kingdom we have dwelt?? Why del [you] curse him [who] threw the dead snake? Thou hast committed a very great sit. [by pronouncing] such a curse on a slight offence [fhou] did t not reflect at all in [thy] heart, [thou] hast abandoned good [and] chosen evil alone. A virtuous person ought to maintain an amiable disposition, to say nothing himself, to hearken [to the words] of others , to accept the good of all, [and] avoid the

Having said this much, the Rish Lomas, calling a pupil, said, Having said this much, the Kishi Lomas, caning a papin, said, "Do you go to King Parkshit [and] inform him that the Rishi Srings has cursed [him] Good people, indeed, will surely blame [Srings], but let [the King] hear, and be heedful! blame [Srings], but let preceptor, the pupil went one to be held to be preceptor, the pupil went one to the place where the King [being] seated was mediating. On to the place where the King [being] seated was mediating. his arrival [he] said, "Maharaj I the Rishi S ringl has imposed this curse on you, that, or the seventh day, Takshak 19 shall bite

1 Notice the thyming transpositions I ere 2 For d.156n read Mun ht L. This is the Aonst fortified with the substant te

Libations are offered by taking water in the two hands placed side by side werb and it is a common colloquialism and sightly hollowed Such I baltons of water accompan ed all solemn asses era tions, and ceremonial observances

The word the occasionally bears the sense of have been '1 but here the . word is used and the words are transposed, to produce a word jugle between

sukht and dukht

"Implying that they were not at variance
Implying that they what has occurred? ' or "what matters it?" hause is plural; and
they have to a terrally, ' i d culed of h m'' This use of the Genitive is of wide
they phrase to a terrally, ' i d culed of h m'' appl cation

\* For thails read thate it is a Guparatt inflex on inadvertently employed by Lalla Lal. Notice that definers is the emphatic F lure will surely give Talshaha is one of the phoc pal Nagas or snakes of I atala, or the nether [you], now do you [so] order your actions that you may escape from the noose of Karna "". Upon hearing this, the King joyfully arose [and], with joined hands, said, "The Rishi has conferred a great favour on me, in that "[he] has cursed [me], because I had fallen into the boundless thought ocean of delusion, [and he] has released me from that ". When the Saint's pupil departed, the King himself, for his part, took the Vaurdgi vow, and having summoned Janamejaya, [and] having given [him] the sovereighty, said, "O son! protect cows and Brahmans, and give contentment to the people" Having sud this, he came [to] the fernile apartments, [and] beheld the women all dejected. The queens upon perceiving the King, having fallen at [his] feet, began bewailingly to say, "Mahataj! we weak ones will be unable to endure separation from you, "than this, [it is] better [that] we should give up hie with you." The King siid, "Listen, it is fitting [that] a wife should do that by which her husband's picty may endure, and no obstacle be placed in [the path of] exalted duty."

Having said this [and] having abandoned the illusion of wealth, caste folk, family, and sovereignty, [and] having become free from [worldy] facunation, went [and] six on the banks of the Ganges, to accomplish his Yoga\* Whoever heard [of] this [circumstance] was deeply grieved and regretful, 2 fand] refrained not from tears. And when the sages heard the intelligence that King Pariskhit, in consequence of Rish Sringt's curse, had come

regions. These Nagas are associated, in a friendly way, with the Krishna cult, Buddhism, and the Lunar dynasty

1 A armin > a sacto ph fotophical term. It comprises acts committed in this cit, all of which inevitably produce results in the fotare, et also meant the eight salter of entire conformable to the resultant of their forces, it furthermore anates of entire conformable to the resultant of their forces, it furthermore states of entire conformable to the resultant of their forces, it furthermore entire conformable to the resultant of their forces, it furthermore entire conformation of the resultant of their forces of which are now being endured. Parkisla is nowide dod somethies, mentiones in order to metrizate the tendencies of vial fortune which the kalma ke b ou be into the world with him to manufering. It is this exercise of this list few days are wrented of a list and digusty, and the place exercises of this list few days.

The attitude of respect.

Jo for "In that" is very idiomatic

Lit, "that, having extracted, he has put out."

Lanar upper means "causing men to inenable". He was the son of Lankshit, the wood of Abbumings, it is one of Appuna, one of the Landsaw bothers engaged in the Mahal Mariat war. In revenge for his father's death, he performed a great satenface for the externionation of Langua, and Vyasa related for his edification the whole of the Wahabl arrata poem.

\* Notice the Centine to express ' from "

I for mramohl read mrmohl

• Lead, or "junction" is the re-union of the individual soul with the universal soul, and is, therefore the situating emancipation from continued transming attorn This extinction of individual ty is to be attained by profound ineditation.

\* packets, packets, "having repeatedly regretted," hJe kie kar, "with sighs and sighs."

and sat down to die on the banks of the Ganges, then Vyasa,1 Vasishtha," Bharadvaya, Katyayana, Parasara, Narada, Viswa mitra, Våsudeva, Jamadagni, &c, [in all] 88,000 Rishis came, and having spread [their] seats, sat down in rows, [and] each having reflected deeply [on his] own doctrine, began to rehearse

1 Vydsa means "the arranger", it is the name or title conferred on the reputed arranger of the hymns of the Rig veda, the Puranas, the compiler of the Mahabharata, and a number of other works, and the founder of the Vedanta philosophy He was the son of Pava ara, and by command of his mother, became the father of Dhritarashtra and Pandu (whose children fought out the Maha bhârata contest), and Vidura, and Suka, the narrator of the Bhagavata Purâna, the Tenth Section of which book is the Prem Sagar Vyasa is commonly known as Arishna Dwaipayana, because he was of dark complexion (krishna), and born on an island (dwife)

2 Fasishtha means "most wealthy" He was a famous saint of Vedic times who specially cherished a miraculous cow, called Nandini who conferred all desired objects on him. He was the great champion of Brahmanic exclusiveness and violently opposed \ invamitta, the saint of the multary easte, who assumed priestly functions Vasishtha is stated to have descended from Mitra and Varana solar deries, and to have been the family priest of Sudas Ikshwaku and Ramachandra royal personages of the solar race. He is the Rishi, or at thor, of the

seventh Mandala of the Rig veda Bharahaja means 'one of Bharadaaja's race", a name applied to a great many people famous in Brahmanie lore, but here it means. Drona, the pre-ceptor of the Kaurassa and Pandasas. This Drona played an important part throughout the Mahāthārata contest, and afterwards became king of a part of

Panchala

4 Kats Stans is the author of several famous works on grammar and intuit He added the supplementary rules, or Vartikas, to Paninis Grammar, and he was the author of a grammatical treatise explanatory of the Yajur-veda, and of a celebrated liturgical work for the use of Advaryu prests who performed all the manual functions at the sacrifices such as preparing the ground, adjusting the vessels, procuring the animals, I giving the fire killing the creature offered &c Asiayanan is considered to be the same as Varanuchi, the author of the Prakitta prakasa or grammar of the local dialects of ancient India Fardiara was the son of Vasishtha and father of Vyasa but his genealogy is

unsettled. He is the aithor of some hymns of the Kig veda and was also the compiler of a law book. His name and association with Vasishtha suggest a connection with Parasa or Parasa Rama the destroyer of the hishair yn iace " Narada was one of the divine Riship or saints and author of several hymns

in the Rig veda. Mythologically he acts as messenger to the gods and is spoken of as a son of Brahma In the Liter Interature he appears as the friend of Krishna

and as a kind of patron sunt of mus e

I Visuamitra "the friend of all a famous Kshatriya descended from Puritiavas of the Lunar race He is also said to have been the brother of Satyavati, the mother of Jamadagni and grandmother of Parasu Rama and the whole of the hymns of the Third Mandala of the R g veda are ascribed to him and members of his family He is chiefly famous for his attempt at first to induce casishtha to confer spiritual power upon lum, and afterwards for his success in forcing himself into the presthood so despite of the volent autagonism of his opponent He is accounted the father of Sakuntala Vasudeva "son of Vasudeva, is an epithet of Krishna. Vasudeva was the

son of Sura a descendant of I adu of the Lunar line and he was the brother of kuntl mother of the Pandaya princes who were thus cousins of Krishna Jan adagm, "blazing fire was descended from Bhrigu progenitor of the

great Bhangava family He was only sixth in descent from the god Brahma and vas the father of Parasa Rama the destroyer of the kshatriyas He is related to have joined Visivamita in anagon size to Vasist tha

to the king various kinds of Dharma. Hereupon,1 having per ceived the King's faith, S'ri S'ukadev Ji2 also arrived in a nude state 3 [with] a book under his arm 4. On seeing him all the sages there rose up, [and] stood erect, and King Parilshit, also, standing [with] hands closed, supplicatingly said, "O abode of mercy! [you] have shown me much compassion in that, [at] this time, you have remembered me" [When the King had] said this much, the sage Sukadev also seated [himself], then the King said to the Rishis, "Maharajas I S'ukadev Ji [is] indeed the son of Vyas Ji and the grandson of Parasar Ji, having seen him, you, although every evalted sages, arose, that, indeed, was not fitting, tell [me] the cause of this, that the doubt of my heart may depart? Then the sage Parasar said, "O King! how great [soever] we Rishis are in knowledge we are quite inferior to S'uka, therefore all [of us] paid reverence to Suka, some [too] in the hope that he is? the saviour of the saved, because from his very birth, having become an Udasi, he has dwelt in the forest, and, O King 1 some great uprising of virtue 10 has taken place for thee also, in that Sukades It has come He will declare 11 the most excellent creed of all creeds, from which thou, having escaped from birth and death, wilt cross 10 the ocean of existence" Having heard this speech King Parikshit, having prostrated [himself], asked 13 Sri Sukadev Ji, "Mahārāj! explain religion to me, how shall I escape from the noose of Karma? what shall I perform in seven days? [My] implety is boundless, how shall I cross the ocean of existence?" Sri Sukades Ji said, "O King I think not thou the time short,

salvation there is in the meditation of only one hour. Trust as 1 This use of ks to mark a change of subject is highly idematic, it is unitans-

I hagavata Purana Ji is a respectful adjunct to a name

\* digambar, \* clothed with the atmosphere, therefore, naked,

Lil , "a book in the arm pit " For kharhe read khare

This we of hole for although " is very adomatic.

For has read ham, to agree with je The implication is that S'ukadev, because of h s piety, is to be the cause of others crossing the ocean of existence as well as himself

" Lat . " Since he took birth, from that very t me," &c

\* Udasis are rel gious mendicants who have become indifferent to all mundane wants and emotions. They are distributed all over India, and form a prominent sect of the 5 kh community " programme as the work hould be spelled, as a compound meaning " a nine a

rise". And is often thus used for "has occurred or "taken place" The King's

inter , And it often men used not 'emboustered or 'emboustered of the tage in the more than the control of the tage in the control of the con me)."

latable . for it is tine men which means thereupon " Sukadesa is the same as Suka, son of Vyasa, the narrator of the whole

the Saint Nårad imparted knowledge to King Shashtångul,1 and he in only two hours obtained salvation; to you, then, seven days are abundant. If with undivided attention? [you] should meditate, with your own knowledge you will understand all, such as, 3 'What is the body? of what is it the abode? who manufests [himself] in it?" Having heard this, the King delightedly asked, "Mahârîy what sort of religious duty is the best of duties? Kindly tell [me] "Then Sukadev said, "O King ! as among all religions the Vaishnava religion is the best, so among Puranas the Bhagavata [is best] Wherever the worshippers of Haris relate this story, all places of pilgrimage and [all] religion will come [together], 6 however many Puranas there are, there is not one [of them] equal to the Bhagayata, [for] this reason I will relate to you the twelve sections [of] 8 the great Puraua, which the sage Vyas imparted to me thou, with faith and with delight, give attention [and] hear" Then, indeed, King Parikshit, with pleasure, began to listen, and S'ukadev, as agreed,9 [began] to recite

When the saint had recited nine sections [of] the story, the King said, "Compassionate to the humble ! now, mercifully, be good enough to relate the story of the incarnation of S'ri Krishna, because he is our helper and family deity" Sukadev Ji said, "O King' you have given me much happiness in that [jou] have asked [about] this topic Listen, I [will] tell [you] with plea sure 10 In the Yadu family there was, at first, a king named Bhajaman, whose son [was] Prithiku, Prithiku's [son was] Vidurath, whose [son was] Surasen, who, having conquered the nine divisions of the earth, obtained renown His wife's name was Marishya, who had 11 ten sons and five daughters, the eldest son among them, [was] Vasuder, in the eighth pregnancy of whose wife S'ri Krishia Chandra took birth. When Vasudev had arisen, the gods in Surapur played the instruments 12 of

<sup>1</sup> Shashtangula means "the sextieth linger", but I have no knowledge of this early subject of death bed repentance 2 A synonymous expression is eldgrachitt hokar, "having the intellect fixed on

are object

If there, again is another most idiomatic use of kr

<sup>4</sup> harashke is the Conjunctive Participle of harashud

<sup>\*</sup> Here also sunduen harn and dwen hain give instances of the collequial use of the substantive verb with the Aorist Harr is a name of Krishna Meaning that the ment will be as great as that of observing every duty and

<sup>1</sup> Present Tense for the Future

<sup>8</sup> It is quite idiomatic to omit the sign of the Gentive in such constructions, thus, "1en bighas of land" is day light jamin

lbus, "ten bighas of land" is and signe journs.

"men st, or upon st, may also mean "according to rule" or "in the pre
scribed way", or "with self retira at" or "devoutly"

"Lt, ', having become please.

"A child this way the infected maxediate form as used irrespective of the gender of
add this is why the infected maxediate form as used irrespective of the gender of

the thing possessed

<sup>17</sup> The n at the end of Man is a sign of the planal

When Pavanarekhi had spoken in this way, then, for sooth, Drumalik, having seized the Queen by the hand, drew [her towards himself], and what [he] desired [he] accomplished By this trick having enjoyed [her, he] became again just as [he] was [before] Then, indeed, the Queen, having become sorely pained [and] remorseful, said, "O impious, wicked Chandal!" what violence is this thou hast done, in that [thou] hast done away with my virtue! it is a curse to thy mother, [thy] father, and [thy] preceptor, who gave thee such understanding 12 Why was not thy mother barren, [rather] than bearing a son like thee! O wretch! he who having assumed man's form destroys the virtue of anyone, birth [after] birth falls into hell " Drumalik said, "O Queen' do not thou curse me, I have given to thee the fruit of my virtue. Perceiving thy womb [to be] barren, great anxiety was in my heart, that [is now] gone, from to day lope of [jour] pregnancy has begun, in the tenth month a son will be [born], and, from the excellence of my body, thy son will conquer the nine dryisions of the earth,3 and will war with Krishna My name, at first, was Kalanem, then [I] fought with Vishnu, now, having taken birth, [I] am come [again], there fore [I] am called [b] the name Drumalik To thee I have given 4 a son, let no anviety enter thy heart on any account? When Kalanem departed, having said this much, then the Queen, having reflected somewhat, was encouraged-

"Intellect arises according to the destiny which is to be, Destiny abides in the heart, -all remembrance is obliterated \$

In the meantime all the friends and attendants came up Having perceived the Queen's ornaments disarranged, one of the attendants exclaimed, Where have you loitered so long? and what has happened to you?" 6 Pavanarekha said, "Listen, damsel' you lett me in this wood alone, a monkey came, he annoyed me much, from fear of that I am still trembling [and] shaking "Having heard this statement, one and all were alarmed, and quickly placing the Queen on the car, brought [her] home

<sup>1</sup> Chandalas were the very lowest out-castes of ancient India having a S adra father and a Brahman mother, this being esteemed the most odous union

For baddhs read buddhs <sup>2</sup> All previous edit on of the text read nt rty karegd \* having conquered will regin [supreme] Capt Hollings translates it thus and so does Prof. Lastwick, but it is plain that the later d d not here I look at his own edution.

The compound de chains is of rure occurrence It is formed on the model of

de full the verbs shal and elsafed being here regarded as syrony mous.

This verse is given in extension of the pure minded Pavanarchila's ready twitted deception which follows. The sen e is that destiny itself produces the intellectual conditions which cause the acts predestined destroy therefore, has uncincertal continuous which cause one are presented, estilly therefore, has its seal in the heart, the teachings of experience valuable for the time being 6 for lagral is rare 11 is on the model of der lagral and der lagral which also mean to lot ero delay? gat means "state" or "condition.

place, was a great warrior. Having met him (i.e. Kañs) he wrestled, then he perceived the power of Kaus Then, being defeated, he gave his two daughters in marriage [to Kaus] He, having accepted [them], came into Mathura, [and] increased [his] enmity with Ugrasen One day, angrely he said to his father, "Do you drop saying the name Rain, and [devoutly] repeat 1 [that] of Mahades " His [father] said, "He (i.e Ram), verily, is indeed my creator, [and] the remover of grief, if I shall not worship him alone, then, having become impious, how shall I cross the ocean of existence?" Having heard this, Kans, becoming angry, seized [his] father, and took possession of the entire kingdom, and proclaimed thus in the city, that no one should be allowed to perform sacrifice, [give] alms, [obey] the injunctions, do penance, [or call upon] the name of Ram Iniquity increased so far that cows, Brahmans, and the wor shippers of Hari, began to suffer affliction, and the Earth [from] excessive burdens to perish. When Kans had completed the appropriation of the sovereignty of all kings, he, one day, taking his army, made an attack on King Indra ? There [his] minister said [to him], "Maharail Indra's throne cannot be attained without the performance of austerity , 3 and Your Majesty should not be proud of [your] strength, consider how pride swept away Rayan and Kumbhakaram, so that not one of their family is left "

Having related the story so fir, Sukadev JI said to King Pankshir —O King \* when exceeding inquity began to exist on earth, then (the Earth), pained [and] agivited, having assumed the form of a cow, went complaining into the celestal region, and entering Indra's Court [and] bowing the head, she related all her touble, thus, "Maharij I in the world demons have begun to work exceeding uncledness, through fear of them Rehgion has departed, and, if I] you desire mee's I [will] abundon the abodes of men [and] go to the neither region." Indra, having heard [this], taking all the gods with [limi], went to Brahmā, Brahmā,

<sup>&</sup>lt;sup>1</sup> jap kornd is to multer internally or to repeat in the mind
<sup>2</sup> Indra is the old bedie god of the intermediate reg on whose weapon is the

thundricht, and who is the bestficest meteors deur. In the later mytology is became the chief of the detties absorbation to the great trust, Brishal V is an end Sira. He passed ever to Bladdhism under the name Siklo. 'the powerful' and became the recoving aggle of that cred, and the thundrich this emblem, became an edgest of adorstion among Buddhish. The Best that Kath is the became an edgest of adorstion among Buddhish. The Best that Kath is the council of the state of the state of the council of the state of t

between hishing. Bu Minim and the Lunar cultus.

\*In tap hyp. \* without autenty [being] performed," is a wefall idiom, which can be as a led of for the expression of an unifin ted number of i leas, as extensions of the predicate.

\*This is the respectful from of the existing harm.

I avana and Kumohakaram are two of the lead ag personages in the Rama Jana enc

yant and the order should be "" If desired". This is a phrase in con a nat requisit a cut of stally.

having heard, conducted [them] all to Mahadev Mahadev, also, having heard, taking [them] all with [him], went where, in the ocean of milk, Narayan was sleeping on 1 Perceiving him sleep ing, Brahma, Rudra,2 Indra, accompanied by all the gods, standing erect, [with] joined hands, supplicatingly began to praise the god ,3 " King of Kings ! who can utter your greatness? having become fish form, the sinking Vedas were extricated [by you], assuming the tortoise form, on [thy] back the mountain was supported, becoming a boar, the earth on [thy] tusk was placed [by you] , having become a dwarf, [you] tricked King Bali, taking the Paraturin incarnation [and] destroying the Ksha triyas, [you] gave the earth to the saint Kasyapa, 5 [by you] the Rima incarnation was adopted, then the most wicked Rayana was slain. and whenever the Dartyas? are afflicting your wor shippers, you condescendingly protect [them] Lord 1 now, through the oppression of Kans, the Earth, greatly perturbed, is calling aloud, quickly bear her [in] remembrance, destroy the Asuras, [and] give pleasure, to the virtuous."

Thus celebrating [his] virtues, the gods spoke Then there was a celestial voice, which Brahma expounded to the gods [thus], "This voice which his occurred, has directed you—that all gods and goddesses, going to the district of Braj, should take hirth in the city of Maihura., "direvards Hari, bearing four forms, will also become nearnate, in the house of Vasudex, in the

See note t, p 6
\* I u lra is a Vedic desty; the god of the roaring storms lle has been held,

by some, to be the prototype of the modern S wa

All the older educans of the text here read I educate, "prince of the Veila,"
and Prof Eastwick follows Cast Hollings in acriting that sense to the passage,
but it is plain that the I refersor did not here look at his own text, which gives
Densityli. "Prince of the cod."

\* Carefully observe this use of the intensive; dent's used when the result of the action passes away from the action, but kend when the result reverts to the action. These two verils a lipiacts constitute the modern method of expressing the bankin firearm falls, word for another, and dimanepals, "worf for

enceld"

\* Kayapa is, peshaps, the most important name in Brahmanim. He is described as the first luman teacher of spiritual truths which he received direct from the gods, and praved on, through the lying line of succeeding texthers, in the recent time. It was he who is all to have compared the Sonia, for the benefit of lumanity, and his family are even aby the 11-by or authors of nearly all his hymnis is rate of the Sonia, fund in the larger each. He was, therefore into the sonia of the sonia

\* There excludes the set the set the set that is included one,  $\sqrt{100}$ 

? Division enems of the gods no I take their name from D to the data, beer of Diababb as when of the tirrine has paped.

As take are the same as Diababb er the eligible of D to just mentioned, I of

in the Vishau luthar they are said to fave arisen from Lahma a thigh when he was in a condian of darkness. They precede the gold in the order of creation.

womb of Devakt, and, by1 childish sports, will give pleasure to Nand and Jasoda." When Brahma [had] in this way instructed [them], then the Suras, Munis, Kinnaras, and Gandharvas, each with their own wives, severally took birth, and coming into the district of Bras, were called 6 Yadubansis? and cowherds. And those who were the texts of the four Vedas 8 said to Brahma, "Let us, also, becoming cowherdesses and taking incarnate form in Brai, serve the descendant of Vasudes" Having said this, they also came into Brai, and were called cowherdesses. When the gods had done coming into the city of Mathuri, then, on the ocean of milk, Harr began to ponder thus, First of all let Lakshmana become Balaram, afterwards Vasudev [shall] be my name, let Bharata become incarnate as Pradyumna, Satrughna as Aniruddha, and Sita as Rukmim 9

#### CHAPTER II

The marriage of Devaki, Kans syster to Vasudev-The death of Kans announced from heaven-His tister's eighth son is to be his destroyer-Fie attempts to slay his sister-Kills her first say sons-The birth of Palaram.

HAVING related this much [of] the story, Sri S'ukadev Ji said to King Parikshit —Maharaji Kaus, then, with this impolicy 10

1 The Conjunctive Participle Aur or kurke has become a mere case ending, with the sense of "by," "sirones," "in consequence of, &c

There is no the voice pathlenen takin collectively

Munis were holy men, or inspired saints, who are generally spoken of as

ascetic and solitary in their habits. hinnatas are mythical beings with human forms and horses' heads. Their alode is beyond the Himaliya Mountains, and they are indefinitely connected

with wealth and music.

The Gandharvas here allieded to are heavenly musicians, denizens of Indra's heaven. They are field to be particularly interested in female affairs, and are hence invoked at mainages. Their p oper abode is the sky they guard the Sac of Soma jute, and are governed by Varuna, that is, the celevial vault person-led. In the lag sela only one Gandharva is spaken of who w the guard an of the Soma, which is forcibly taken from him by Indicat for the benefit of humanity This primal Gandhare a is the parent of the first human couple, I ama and I am! . and he is regarded as the source of medical science

This Passive sense of habitment or habitment is very useful colloqually hadubathen is a member of the family of hadu, a greathere of the Lunar

The Richa's are female personlications of the trate of the Right ved.
Still was the wife of Kinna, Lakshuana, Bharata and Satinghia were oil toncerned in the transactions of the Anna measuration. Pay are now to real pear, under the names indicated, to take part in the forthcoming manifesta-30 The Milature is here adverted, the phrase mening "unpricinly " Afteris

the science of public palicy, regulating the duties of societies and people

began to rule in Mathura, and Ugrasen to be filled [with] grief 1 Devak, who was kans's paternal uncle, when his girl Devaki was fit for marriage 2 he went [and] said to Kans, " To whom shall we give this girl?" He said, "Give her to Surasen's son Vasudev" On hearing this remark, Devak cilled a Brahman, fixed a fortunate [astrological] conjunction, [and] sent nuptial gifts to Surasen's house Then Surasen also, with great pomp having prepared the marriage procession, accompanied by the kings of all the various countries, came to marry Vasudes in Mathurd's

Hearing [that] the procession [was] come near the city, Ugrasen, Devak, and Kans, taking with [them] their army, advanced [and] conducted [the procession] into the city exceeding courtesy having received [them, they] allotted [a proper] reception hall [to them] Having entertained [them with] food and drink, [and] having conducted the nuptial procession under the parison, [they] caused [them] to be sented, and, with Vedic rites, Kins gave the girl to Vasudev In her dowry [he] gave fifteen thousand horses, four thousand elephants, eighteen hundred cars, numerous male and female slaves, [and] bestowed innumerable golden salvers, each filled with robes [and] ornaments studded with jewels, and having robed all the processionists also in vestments with ornaments, he escorted them all forth There a colestial voice was [heard], "O hans! she whom thou hast escorted, her eighth son will arise thy destroyer, by his hand thy death is [to be]"

On hearing this, Kans, with fear, trembled, and ringrily seized Devakt [by] the back trur [and] dragged [her] down from the car Taking sword in hand, and grinding [l b] teeth together, [he] began to say, "The tree which should be torn up by the Nor J will kill this one, [and] then reign without ferr "Seeing and hearing this Vasudex said within hintelf, "This fool has caused affliction, he knows" not virtue and vice. If I am now

em! ema scal of frahmi le waved a unitter tea!e

t No case sign is needed for the viel bharid in ples "to be full of" or filed with th said sha nt w" grief full "

I bedfan is the old I urbs Infattive, emutantly fo nt in the old poetry with which Lal G Lal was very fam lar The stan lard Him is form is by the yogya Illere again syddan is an Infutive, compounted with dyr - came to the

A fannded is a reds dwel in " provided fr the janga "fr en le of the brilegree m" It is a part of the laste a house allutted to the fam by of the Ir legroom aduring the marriage ceremony who e me in grea numbers, and stay if see or four days. In this had the guo of sends make presents to the loop of the ends on the th id day of it e fee trates, and there the dmanteen verses are recited ; reparat ry In the de unture of the be 'e from her father's house. The mirks is in the nature in necessition of the construction of the cons

<sup>\*</sup> Meaning that if she has no off peng they can do no hit!

The Arr is here sedandant and as considered in \*senation to the pensile.

angry, then the affair will be spoilt, therefore, on the present occasion, it is fitting to be patient. It is said-

If an enemy draw a sword, a good man concluses him, A fool after reflection regrets, as water puts out fire "

Having reflected thus, Vasudev, going before Kans [with] joined hands, humbly said, "Listen, Lord of the Earth! no one in the world [is] as strong as you, and all are dwelling under your shadow, being such a hero, [that] you should raise [your] weapon against a woman is exceedingly improper, and by the killing of a sister great sin is incurred, furthermore, a man may commit injustice if he knows that he will never die Of this world, indeed, this is the custom-on the one hand, five are] born, on the other, [we are] dead, 2 with a myriad efforts by evil [and] virtue, anyone may cherish this body, but it will never become his own, and even wealth, youth, and kingdom will be of no avail , therefore, please attend [to] my statement, and release your weak dependent sister" Having heard this much, [and] deeming her his destroyer, [he was] alarmed [and] still more enraged. Then Vasudev began to reflect, "This sinner, with the intellect of an Asur, is fixed in his obstinacy, " that means should be employed by which this one may escape from his hand? Thus reflecting he said within himself, "Are, from this [fellow] let me save Devaki [by] taying thus, Whatever son I may have? I will give to you Who has seen [what is to be]? hereafter? There may not even be a son, "or this tucked one may de Let this occasion pass, then [what is to be] will be comprehended "10 Having resolved thus in [his] mind, Vasudev said to Kans, "Maharaji your death will not be by means of this one's son, because I have decided on one thing, that, as many soms as Devaki shall have, I will bring [and] give to you This promise I have [now] given you? When Vasudes had made this statement, then having reflected [thereupon], Kans assented, and released Devakl, saying, "O Vasuder 1 you have reflected well, in that [you] have saved me from so great a sin' Saying this, [he] bade them adieu, [and] they went to their home

tum st ball "you like strong", a compound adjective

Wearing "we are here to-day, and gone to moreow a "to be useful." The men is not a slay day to the day of the men is not a slay as to be useful."

See note ", p. 3

Nonce jet men for "by which bee note ", p. er

The words knowndil hit, "the affair that is to be" are understood; and that is why the verb is feminine

<sup>\*</sup> For larkiff read Larki M.

\* Here the tame ell puis occurs. (Note \* above ) The sense is, that if this
D us passes away time will be green to oil raste the fuller.

After remaining some time in Mathura, when Devaki had [her] first son, Vasudex, taking [it], went to Kans, and crying placed the boy before [him] Upon seeing [him], Kans said, "Vasudev! you are very truthful, I have percented that to day, for you have not acted decentfully towards me Having become free from affection, [you] have brought [and] given your son From this one I have no fear , this child I have given to thee" Hearing this much, taking the child [and] prostrating [himself], Vasudev It went to his home And, at that very time, the saint Narad went fand said to Kans, " Raja ! what have you done, that you have given the child back again! Are you not aware that, for the purpose of attending on the descendant of Vasudev, all the gods have come into Braj [and] taken birth? and [that] in Devaki's eighth pregnancy Sri krishna, having taken birth [and] having destroyed all the Rakshasas,3 will remove the earth's burden?" Having said this much, the saint Narad drew eight lines, and caused [Kaus] to count [them] When nothing but eight came out of the counting,4 then, in alarm, Kans sent to fetch Vasudev with the boy The saint Narad, having thus tetch Vasudev with the ony line samt Narad, naving thus admonished (Kans), departed, and Kans, taking the child from Vasudev, killed [it] I hus, when there [happened to] be a son, Vasudev brought [it] and Kans killed [it] In this way, swe children were killed, then, in the seventh pregnancy, he who [18] the S'esh formed revered Deity came, [and] took up [his] abode

Having heard this tale, King Parikshit asked the saint Suka des, [thus], "Mahâraj! the great sin which the saint Nârad caused to be committed, explain its circumstances to me, so that the doubt of my mind may depart" Sri Sukades JI said, "O King! Narad Ji well reflected that he [Kans] would commit exceedingly great sin,8 [and] then S'ri Bhagwan would be immediately maniested "

' For neramost read memost

for the purpose of is the equivalent of to
Adk kasas are evil spirits of doubtful or gin, sometimes being referred to Brahma's flot sometimes being accounted descendants of Julastia and sometimes being called the children of Surasa. They are of three kinns, the first being semi divine, and acting as subordinate attendants to the realins of blus. leing seth (1970), and according as succountable accretionate in the ration of this see second being demonstrated monsters who trake was typon the goods after the fire energy and distorted feeds and gobbins who haunt the world by milit, and annoy and prey upon derout and tunocern hauman beings. These last are those alluded to in the Prem Sigar. Their headquarers as Lankl or Ceylon, where their ruler, Rayana, resides with his principal leutenants, and a description of which is given in the Ramisana.

Lit, "when in counting, there came eight only eight," that is, each in turn became the eighth

This describes Enlarding the brother of Krishna who is esteemed the third derly bearing the name Rama, and to be an incarnation of the lamous S eshaor seven headed cobra.

The repetition of attack intensifies the meaning; and so does at after turant

### CHAPTER III

Then Sukadev Ji begun to say to Parikshit —O King'l hou Hari came into the womb, and Brihmâ ind the others'l praised' the focus, and in what manner Devis conveyed Balades to Gokul, in that way I am [about to] relate the tale. One day bring Kaise came [and] is at in his Council, and as miny Daitya as he had, he called for [and] said, "All the gods, having takes birth on earth, are come, among them Krishni also, will assume incarnate form, this secret the saint Narid has, admonstrainely, imparted to me therefore, now this is fitting, that you, going, all the Yadinbansis should so destroy that not evin one ghould escape hing?

Having received this order, one and all 1 prostraining them selves] departed Having come unto the city [the] began hunting about, seizing [and] binding, anyone who was found cating, dinning, erect, seated; aleeping, waking, waking, moving about, was not spared. Surrounding [them, the] brought (them te] one place, and by) burning, drowning, dashing to pieces, [and] tormenting, destroyed them all in this way small fand] great [Daywa], assuming a variety of frightful disguises, began to hunt about [and] to kill [in] city [after] city, village latter] village, street [after] street, [and] house [after] house, and the Yadubansis severally receiving affliction, abandoning the country, fied with bare life.

At that time with ever wines of Vasudev there were, they also, together with Rohunl, came from Mathura into Gokul where Vasudev Jis best friend, Nand Ji, was staying He most friendlily teassuring (them), kept [them in his care], [and] they stayed

<sup>1</sup> The dd means' beginning the days a nominal affix the compound implying those beginning with Brahma that is Brahma &c.

The use of Auri and Auri for the Past tense of harnst instead of kind and k is common throughout this book. It is sometimes as here used to force a rhyme, but it is a firm in collound a use especially amond Farrakhibids.

Det indicates Devi Darga wife of Sava who was much interested in the locarnat on of Krishna

The Gen the here intensifes the meaning. It is "the all of all "one

and all

Antice the partie of change here, the Present Participle expresses con-

tour gracions the Parl Participle expresses an set on which was completed, though the result of st may cont use [18 accords with the short mistal hald hys [See note? 9, 25]. It is greenally [16 [only]]. Notice the di-thut we sense of the reported words in it is paragraph; and the n-cenes with which this is on

of the reperted words in the paragraph and the neeness with which this id on a transmission between object action a diactor as ranger major. City after city after city after the state of the state of

[there] happhj. When Kāñs thus began to afflict the gods and to act most smilly, then Vishnu produced from his own eyes an illusion. I and I that, [with] joined hands, came before [him], [Hc] said to it, "Do thou go at once into the world, assume incarnate form, in the city of Mathuri, where the wicked Kans is afflicting my worshippers, and Kasyap and Adity, who, as Vasuder, [and] Devskl, are gone into Braj, them [hc] has incarcerated Six children of theirs Kans has slain, now Lakshman Ji is in the seventh pregnancy Haung removed him from Devskl's womb, [and] conveyed [him] into Gokul, so place [him] in Rohnis belly that no wicked one may know [of it], and all the people of that place may celebrate thy gloy;"

Thus having instructed the Illusion, S ri Narāyan said, "Do thou at first go, execute this task, [and] take birth in the house of Nand, afterwards take incarnate form [in] Naudev's place I, also, am coming [in] Nand's house "On hearing this much, the Illusion came hastily into Mathurd, [and] assuming the form of Mohant," entered in the house of Vasuidev

The feetus which was secretly abstracted [she] went [and] gave to Rohin!

All think [it] a first conception Bhagwan became Rohin!'s.

In this way, on Wednesday, the fourteenth [day of] the bright half [of] Sawan, Baladex took birth in Gokul, and the Illision, going to Vasidex [and] Devakl, gaze [them] a dream, thus, "I, having taken your son from the womb, have given [it] to Robinn, therefore, do not have any anviety [on its account]" On hearing this, Vasudex [and] Devaki woke up, and began to say to each other, "This, indeed, illigious in as done well, but at once [wel] should inform Kins, otherwise who knows afterwards what affliction [he] may give [ui]"" Having thus pondered, [the.] explained [the matter] to the geards. They having gone to Kans, repeated [ti], thus, "Mahataji! Devaki s fectus mis carried, the child was not at all completed." On hearing this,

<sup>&</sup>lt;sup>1</sup> Mdyd "Illusion" is constantly personshed and Identified with Durgh, here the numeral A shows that "an Illusion" Is Intended
<sup>1</sup> Ao = "thiring become," which is here equivalent to "as," "in the

character of "

Advisions is a name of hishon as being spring from hars, or the on, nal
male the person field tarishing or first burner, being from M. whis say that

the word is derived from man + spans, "coming from the water

\*Mobant is the name of a demoners, the saugiter of Garbha lantil and
therefore a suitable disjuice for the secret accomplishment of the purpose

<sup>&</sup>quot;I lat is, just on full more of the secure accompanions of the purpose

A lat is, just on full more of the month July August

A lat is, just on full more of the month July August

B lat is put of the more of the month July and the model of dilitye

"is muched." I select the "They are Passive Admits, formed by the insertion

of t, a rected of forming the Passive Margiety arms ed of its langil is.

<sup>·</sup> In this equ va ent to fuct to bal

Kans agitatedly said, "You this time? will be careful, because to me there is fear of only the eighth feetus, which the heavenly

voice proclaimed 113

Having related the story thus far, Sri Sukadev Ji said — O King Baldev Ji, then, was thus manfested, and when Sri Krishno came into the womb of Devaki, just then the Illuston went Jardl took up [tr3] abode in the belly of Jasoda, the wife of Nand Both were with child? During a certain festival? Devaki went [to] the Jumal [to] battler, there, by chance Jasoda also came Jandl was mit [b] her], then, between them selves, conversation was started about [ther] trouble. At last Jasoda, giving this promise to Devaki, and, "Thy child J will keep, my own to thee I will gue." Having thus promised, his sone came [to] her bone, and that one [to] hers' Alterwards, when Kans knew that there was an ughth pregnancy of Devaki, then, going [there], he surrounded Vasudev is house All around, he placed a guard of Dulyas, and, calling for Vasudev, and, "Now act not treatherously, with me, bring your son, [and] give [him up]. Then? I regarded your mere state ment."

Saying thui, [he] caused Vasudev [and] Devah, to wear gives and manacles, thutting [them] in an apartment, placing lock upon lock, coming into [his] own place, and, fasing through fear, [he] stept Then, as soon as it was dawn, he went where? Yasudev [and] Devah were Perceiving the indication of pregnancy, he said, "In this very cave of Yama" is my destiny I could, indeed, slay [her]. but I fear the ignominy, because,

Lit "the time of now", it is the exact equivalent of the English ' this time when more or less of contrast is implied with some a her time

herrys is a crist to wat the respectful forms in a convey a sense of futurity,
as Yould please be careful this time

\*\*Sad Anal is a little emphasis, and liberefore implies more than 'to say'

I had shall as little emphate, and, therefore implies more than 'to say 'Addict that the regimen follows the last member of the compound.' The As indicates a change of subject connected with the matter in hand. (See note ! p ip')

Parb means knuckle or joint, and the word indicates the turning points in the calendar which are of februous augury, such as the full and change of the moon the equinocial and obstaint periods, an ammercary &c, &c

The elision here is strictly anomalie, it would be unidomatic to insert the missing words

1 then means on that former occasion hence also, the use of the

Past Perfect tense
For malon read mahin

The inceptive layed, attached to another verb need not necessarily be rendered by to beg no -- fine A represent that which a resemble there an interval, and other similar indees, father layer may here mean 'he addressed himself to speaking' or snoply, he said in this passage, for jagd read lord!

fined.

Name, "the restrainer, "s the god who riles the spirits of the dead and hy
has ha abode as the southern quanter whither all souts repair after death to
receive from him the rewards or punalments due to their course of the on certifiHe has many and combitating attributes according to various points of view from
which different view represely this for accounts.

being exceedingly, powerful the killing [of] a woman [15] not lifting. Better [that] I shall slay only her son! Saying thus, [and] coming out, he places there a guard [of] elephants, liony, dogs, and his greatest warriors, and himself, also, comes constantly on guard, 2 but, econ for 7 monient, obtains no case Wherever [he] looks [during] the eight watches [of] sixty, four galartis, nothing but Destiny [in] the form of Krishin comes [in] sight. From fair of this, becoming apprehensive, night and day becomed in water.

he spends in anviert 4

On the one brund, of Kaus, then, there was this condition, on the other? Vasudev and Devak, [on] the drys [of pregnancy being] complete in great distress were involving Sri Krishia dlone, which in the inhest of this Bliagash nooming gave thema dream, and saying this much removed the grief of their minds? "We, very quickly having taken brith, are [about to] remove your anxiety, do not you now regret? Hearing this Vasudes [and] Devik awoke, thereupon Brahmt, Rudra, Indri, &e, all the gods leaving their charoes in mind in [and] assuming invisible forms, crime into the house of Vasudes, and severily joining their] hands, [and] chaunting the Vedt, begin to princ the feetus. Then they were not seen by anyone, but the ound of the Veda all heard. Perceiving this marvel, all the guards were astonished, and Vasudes [and] Deviki were satisfied thus, "Bliagash aspecially will remove our print"

delight, woods [and] groves, severally becoming green, began to blossom and fruit, rivers, streams, [and] lakes to fill, on them various kinds of birds [began] to gambol, and [in] every city, village, [and] house festivities to be [celebrated] Brahmans [began] to perform sacrifice, the guardians of the ten regions? to rejoice, the clouds to revolve over the district of Bray, 2 the gods, seated in their respective chariots, to rain down flowers from space, Vidy adhars, Gandharvas, Charanas, playing big drums, kettle drums, and pipes, [began] to sing the virtues [of the new born], and, in one direction, all the Apsarases, beginning [with] Urvan, were dancing on, when in such a time, [on] Wednesday, the eighth [of] the dark half [of the month Bhadon, in the Lunar asterism [of] Rohm, [at] midmght, Sri Krishna took birth, and being cloud coloured, moon faced, lotus-eyed, yellow silk girdled, crown wearing wearing the five element neckline," and jenel studded adornments, four arm shaped," holding the shell, the discus the club, [and] the lotus, [he] revealed [himself] to Vasudev [and] Devaki On seeing [him], heng astomshed, they both presciently reflected, then [they] knew [him] as Adi Purusha, "then, joining the hands, supplicatingly [they] said, "Ours [15] great fortune," that your Honour has revealed [jourself], and brought to an end [our] births and deaths 913

Having said this much, [they] related the whole foregoing story, the various ways in which Kans had afflicted them There[upon] Sri Krishna Chand said, "Now do you have no more anxiety in [your] hearts on any matter, because I have become incarnate for the express purpose of removing your

The reg one of space are supposed to be presided over by a double set of guard and, one of which A astronomical the other mythological. The sun moon, and planets have separate quarters assigned to them and along with them also in separate quarters Brahma India, Yama &e, hold sway. The word in the text hould have been printed dil pal

In a hot country rain clouds produce happ ness.

<sup>3</sup> In a not country rain counts recommends in the gods in postession of Vidyddhens magicians were attendants on the gods in postession of magical knowledge. Their functions were both good and evifyl ke gen for faines. See note . p 17

See note 7. p. 17
Chifrang were celestral officials whose duty it was to panegying the god's
Apiarar moving in the aqueous These are celestral nymphs wites of

the Cardhara as whose residence is the ageneous necleum in which clouds float. They sport about clause change their shape at will and are fond of both ng.

### Urau: the name of a nymph of Indias heaven who became the wife of Parmaras, and formed the herome of Kalulasa's famous drama called 'Vikra and formed the herome of Kalulasa's famous drama called 'Vikra they will be the common of the contract of the contr

morras Barjanit, or as at should have been prested Parjayants in a necklace of Visiting representing the five elements of autore-supplier for the earth pearl for water ruby for fire topaz for air and diamond for ether

The form kive may be used thus with substantives, I ke the Figl sh term na-

ton d to give a particip at some

on the first male at its a term often applied to Vishnu

<sup>&</sup>quot; bh g or bhagya . fortune is generally treated as plural.

That is released as from to ther trans 1 is rations

affliction, but, for the present, convey me [to] Gokul, and at this very time Jasoda has had a daughter, bring that [and] give [it] to Kans I [will] state the reason for my going, hear it

Nand [and] Jasoda performed austerity, having brought [their] hearts to me alone, [They] wish to see the joy of offspring, I [will] go [and]

stay some time [with them]

Afterwards, having killed Kans, I will return [to you], 2 do you fix fortitude in your hearts "Having thus instructed Vasudet [and] Devaki, Sri Krishan, as a child, 2 begant or v., and spread his illusion around, then the [spiritual] knowledge of Vasudev [and] Devaki departed, and they thought thus, "We have a son" Thinking this, [and] vowing in [their] hearts [an offering of] ten thousand cows, raising the boy on [their] lep, [they] embraced [him] Looking again and again [at] his face, both of them repeatedly heaving deep sighs, [they] began to say to each other, "It, by ah, vary, we could send away this boy, then [he] would escape from the hand of the sinner Kans" Vasudes said —

Without Destiny no one preserves [anything], the fate [that is] written, that same becomes fruitful.

Then joining [her] hands, Devaki says, "[Our] friend

Nand dwells in Gokul, Jasoda will remove our pain, your wife Rohim [15] there

Cones, this child there." Thus having heard, Vasudev perplexedly said, "How shall I be released from this firm binding, [and] convey. [him] away?" As this statement was uttered, all the gives and manacles \*fel open, the \*encircling gateways went open the watchmen were subdued [by] profound sleep.\* Then Vasudev Ji having placed Srekrishia in a winnowing basket, put [lim] on [his] bead, and bastily departed for Gokul

Above the god rains, behind a hon who roars, Vasudev is reflecting, having seen the Jumna [in] excessive flood

Standing on the river's bank, Vasudev began to reflect, thus, "Behind a lion is roaring, and in front the unfordable Junna is

See note 13, p. 11
dn milnd, 1 to come and meet with, is a compound imp ging 1 to return to

an muna, "to come have a "having been made" or "becoming"; a often used as it e equivalent of the Inglish" as "better used as it e equivalent of the Inglish" as "better used as it for head

The Hindus he seve that a person's fate is written on I is forehead
Tor dithkarf read hathkarf

For dagher read wehar

There is an ell pais here; more fully the sentence is acket at d ke has a en har, " they were in the power of uncorne out elect

flowing, now what shall I do?" Having spoken thus, [and] fixed [lins] thought on Bhagwan, he entered the Junna As he proceeded forwards, the river was rising, when the water came up to [lins] nose then he was exceedingly agitated Knowing him to be perplexed, Sir Krishna, having stretched forth his foot, gave the hanker! On [his] foot touching [it] the Junnab became fordable. Vasuden having crossed, arrived at Nands gate, there he found the door open, [and] having gone within, [he] looks, then all are lying asleep. Devi has thrown [over them] such a fascination that there was no remembrance to Jasoda even of the existence of a gril Vasudev II put Krishna then to sleep beside Jasoda, and having taken the gril, quickly took his way [home]. Having crossed the river, [he] returned to where Devak was seated reflecting, [and] giving the gril, [he] told the happy [circumstances] of that place [te Gokul] On hearing [that], Devak, being pleased, said, "O husband I now let Kaus slay [me], still [there is] no analety [on that account], because from the hand of this vicked one the son has eccaped."

Having related this much [of the] tale, Sri Sukadev Is said to King Parishit —When Vasudev had brought the girl, the doors closed up just as they were before, and both of them wore liberil manacles [and] gives. The girl cried out, [and] having heard the noise of the weeping the guards awoke, then each seizing his weapon, [and] becoming abert, began to discharge their frielocks. Hearing the noise of these, the elephants began to trumpet, the lions to roar, and the dogs to brik. At the same moment, in the midst of the dark night, in the rain, a watchman came [and] said to Kans, [with] joined hands, "Mahhad; your enemy has arisen" ! Hearing this, Kans fainted.

[and] fell

## CHAPTER V

Rans attempts to destroy the substituted gul—She evesper into space—And dericles hans. He karns that his future destroyer has escaped him—He persecutes the worshippers of Vashua.

On hearing [of] the birth of the child, Kaus arose, fearing [and] trembling, [and stood] erect, and brung taken sword in hand, filteringly, [with] dishevelled hair, bathed in sweat, in an agutated condition, he drew near to [his] sister. When he snatched the

<sup>1</sup> That is, " uttering the syllable kame." This is a mystical incuntation at old as bedie times.

There is an cliston of All here, so is shown by the gender of the verb

girl from her hand, she [with] joined hands, said, "O, brother ! this girl is thy niece, do not kill her, she is my last child 1 The boys are killed, pain on their account exceedingly troubles me, needlessly killing the girl, why aggravate the sin?" Kans said, "I will not give the girl to thee living He who marries this one will kill me" Having said this, [and] having come out, just as he wished that, by swinging [her] round he [will] dash [her] on a stone, at that instant, escaping from [his] hand, the girl went to the sky, and, crying out, proclaimed this, "O Kans | what has I resulted I from dashing me down? Thy enemy has somewhere taken birth . now thou will not be preserved alive "

Hearing this, Kans having repented,3 came to where 4 Vasudey [and] Devaki were On arriving [he] cut the manacles [and] gyves from their hands [and] feet, and supplicatingly said, "I have committed great sin in that [I] have killed your sons, how will this stain be remitted? in what birth will my salvation take place? Your deities were faise who said that in Devaki s eighth pregnancy there will be a boy, that not having taken place, a girl has been [born instead], that, also, having escaped from [my] hand, is gone to heaven Now, compassionately, keep not my fault in [vour] soul, because [what is] written by Fate, no one is able to obliterate, from being come into this world, the living, dying, association, [and] dissociation, of himmanity is not [to be] escaped They who are wise, esteem dying [and] living [as] just the same, but the concerted regard [them] as friends [and] enemies You, indeed, are very virtuous [and] truthful, in that, for our sake [you] have brought your sons [to me] "

Having said this, when Kans began repeatedly to entreat," Vasudes Ji said "Mahâraj! you say true, un this there is no fault of yours , Pate wrote this in our destiny " Henring thins, kans, becoming pleased, most friendlih conducted Vasudes [and] Devaki [to] his own house, caused [them] to be feil, [and] dressed [in] robes, very courteously re conducted them both, [to] the same place fin which they previously were! And calling for his Minister, said, "Devi has declared fillus, Thy enemy is born into the world, ' hence, now, wherever you may find the gods, kill [them], for they uttered to me the false " statement, that 'In the

I fouchhad, "to wipe," fel fouchhan, "woml-wiping," hence "the last

<sup>1</sup> Notice the use of le child. It is the first time the form has occurred in the book. It expresses that "the thing has been done," notwithstanding the counter

<sup>3</sup> Many of these ingling repetitions (ackar) packatti, have occurred, an I will occur, they are quite colloquist, and not to be despise t

for fin n read jahin See note ", p 5

Notice the Passive Participle here, the sense is, "once entered in this worl) "
"To close the hands here means "to entered"
See note " p 23

<sup>1 1</sup> or juilly want ja the

eighth pregnancy thy enemy will be [born]'" The Minister said, "Maharāj' what great affair is their destruction? they, forsooth, are beggars by birth, whenever your Honour may be angry they will flee away! What power have they, that they, should confront you? Brahmā, for his part, remains all day in thought [and] meditation Mahadev? consumes [the intoxicants] blang and thorn apple, nothing of Indra's prevails against you, \$\frac{3}{2}\$ there remains Nardan that understands not war, he remains

with Lakshim, mindful of happiness." Kaus said, "Where shall we find Narayan, and [in] what was conquer [him]? tell [me] that." The Minister said, "Mahārig!" if you wish to conquer Narayan, then destroy now the house of those [with] whom [he] ever remains—Brahmana, Vaishervas, Joglis, Jains, "Tajaass, "Samnasis," Varagiss, &c. as many as are. Haris worshippers, among them, from the hot up to the old man, not even one should remain fixing." Hearing this, Kaus said to his clief adviser, "Do you go and slay all." Having received [this] order, the Minister, eccompanied by many Rakshasa, teknife leave, we find the toty and began, by fraud [and] force, to serich out [and] slay cows, Brithmans, children, and worshippers of Hari

CHAPTER VI

austerity for a son, there 1 Sri Narayan himself granted the boon, thus," We shall take birth in your house" When Sri Krishna came, at the time of midnight, on Wednesday, the eighth [day] of the dark half of [the month] Bhadon, then Jasoda, as soon as she awoke, percenting the face of a son, spoke to Nand [She] felt excessive joy, and thought [that] her life [wis] fruitful As soon as it was dawn, having arisen, Nand Ji sent for the Pandits and astrologers, they came, bringing each of them his book and calendar Grang each of them a seat, [he] courteously caused them to sit down. They, by the rules of the Sastras, having settled the year, month, lunar station, the day, the lunar mansion, the conjunction [of planets], [and] Karana having re flected on the zodiacal sign, and settled the moment, [they] said, "Maharail in considering our Sastras it thus appears, that this boy having become a second Vidhata, [and] having sinn all the Asuras, [and] removed the burden of Braj, will be called the Lord of Conherdesses All the world will sing the glory of this one"

Hearing this, Nand Ji vowed [an offering of] two hundred thousind cows dressed in sith, with golden horns, silver hoods, fand] copper backs, and making many prevents, syring fees to Brahmans, [and] receiving blessings, [bi.] dismissed [the Paquits, &c]. Then he cilled for all the musicans of the town, they severally came [and] each began to munifiest his special uttainment, musicanis played, dancers shaced singers sing, [and] male and female panegyrists [began] to celebrate the glory [of the inster], and as many cowherds as belonged to Gokul causing their wives to bring vessels of curds on their leads, [and] making up virnous kinds of disquises, daning [and] unguing, came to offer congratulations to Naml. On their coning they played, so [heartis] at admissable that in Gokul [the pround] was male nothing but curds. When the game of dishkiths was ended, then Nand] ig uning food [and]drink a, ull, and theyong [them] in ribes, making the titals, [and] giving betel leaf, dumitsed [them]

In this was, for exectal days congretalation continued during this funnel whoever came [anti] asked anything obtained from Nand JI what [they] severally wanted. Having become free from the congratuation want I really all the cowher to and sail, I littothers' we have been that Kawasi sending to serve the Hennthere in not knowing some weeked one may any wenthing lab ut us], hence it is proper that, taking presents, we should go all together, and pay [our] yearly tribute "1 Accepting this direction, all severally brought from their houses milk, curds, butter, and money, loading [them] on carts, accompanied by Nand, going from Gokul [they] came [to] Mathura Having met with Kans [they] made their presents, 2 [and] having paid every kauri, 3 being dismissed, [and] having saluted, 4 [they] took their way [home wards7

As soon as [they] were come to the bank of the Jumna, hearing the news, Vasudey Ji arrived [there also, and] having met with Nand Ji [and] asked [about his] welfare, said, "There is no kins man and friend of ours like you in the world, because, when there was a load of misfortune upon us, then [we] sent the pregnant Rohm [to] your place She had a boy, that you have nurtured, and brought up How far can we extol your virtle? "Having said this much [he] again inquired, "Tell [me], are Ram Krishna and [your] wife Jasoda well?" Nand ji said, "By your honour's favour all see well, and the source of our life, your Baldev Jt, is also prosperous, [during] the existence of whom, by your virtue and power, we have had a son, but one of your afflictions afflicts us" Vasudev said, "Friend! nothing prevails against Vidhata, the line of destiny is obliterated by no one hence having come into the world, [and] experienced the pain [of] affliction , who regrets?" Thus having imparted wisdom [he] said,-

"Do you go speedily [to] your home, Kans has committed heavy oppression,

The mean [wretch] is sending to search for children, the death of virtuous subjects has occurred

You, forsooth, have come along here, and Rakshasas are going about searching, none knows, some wicked one, having gone, may be exciting mischief in Gokul 1" On hearing this, Nand Ji, aguatedly, taking all with [him], reflecting, went from Mathura to Gokul

#### CHAPTER YII

hall, sends Patana, a demones to d stroy Krishns-But the latter sucks out her life-She falls dead-The cowherds cut up her body

SRI SCHADEV Jt said -O King I the Minister of Kaus, then, taking many Rakshasas with [him], was solely [engaged in] going

<sup>1</sup> Notice the addition of \$dad | thiom requires one to say " give and come lack," or "do and come &c

there is here a play on the words bacquat " to visit " and bact " a present "
chukind, " to im h typetile 3 here it means " to satisfy every kauri." \* chatins, 'to ins b te the shells used for an all change.
The judde is a kind of prostration before a super or

Meaning that they cannot sufficiently thank him. The i terrogative is often thus employed to sad care a negation,

about slaughtering, when I Kaïs called a Rakshasi named Putana [and] said, "Go thou, as many children as thou findest of the Yadubansis, kill "Hearing this, she, being pleased, prostrated [herself, and] departed, then [she] began to say within herself,—

"Nand has had a son; deserted [is] Gokul village,

By stratagem immediately I will bring [it], becoming a cowherdess, I will go "

Saying this, with the sixteen ornaments [and] twelve decorations, putting poison in her breast, assuming a fascinating form, deceitfully, holding a lotus flower in [her] hand, decked out, [she] went as [if] the adorned Lakshmi may be going to her Having arrived in Gokul, smiling [she] went into Nand's mansion nated, remained as though forgetting [themselves] This one, going, seated [herself] near Jasodi, and asking [her] welfare, gave a blessing, thus, "Thy hero Kâlin, may [he] live a myrind years" Thus putting forward friendship, having taken the boy from the hand of Jisodi [and] placed [it] on [her] lap, as [she] began to give [him] milk, S'ri Krishia, with both hinds seizing the nipple [and] applying [his] mouth, began to drink the milk with the life Then, indeed, becoming exceedingly alarmed, Putana cried out, "What sort [of being is] thy son, Jasoda [ [he is] not human , this is the messenger of Yama Thinking [it] a cord, I have grasped a snake, if from this one's hand I shall escape living, then I will never again come into Gokul" Thus having said, [and] having fied, [she] came out of the village, but Krishna did not release [her] At last her life was taken She, writhing [in agony], fell as falls the thunderbolt from the sky Hearing the tremendous sound, Rohim and Jasoda came, weeping [and] wailing, where Putana was lying dead, covering two ker [of ground], a and after them all the village [folk,] arising, ran They see, then, Krishna on its breast mounted, sucking away [at] the milk raising [him], kissing [his] face, [and] embracing [him, they] conveyed [him] home, [then] muting the skifful, they began exorcising, and the cowherdesses [and] cowherds standing near Putanâ were saying among themselves, that, "Brother I hearing the crash of this one's falling we feared so that our breast is still throbbing, none knows what the condition of the child must have been" 5

In the meantime Nand JI arrived from Mathura, then what does he see?—a Rakshastlying dead, and the crowd of inhabitants of Bray standing around [He] isked, "What [15] this mischief

<sup>1</sup> See note 3, p. 4 2 A form of the name krishna, found in the name of the city Kahn par or Campager

For gird read gire

About for 1 miles.

Notice this use of the Presumptive Perfect high high, "mist have Leen"
These limis the colloqually in constant requisition.

[shich] has occurred?" They said, "Muhāra] at first, this one, being exceedingly beautiful, went giving blessings [in] your house, having seen her, all the women of Braj remained forgetful. This one, taking Krishna, began to give him milk, afterwards we know not what circumstance happened." Herring this much, Kand Ji said, "It was great good fortune that the child was stated, and [that] this one fell not on Gokul, otherwise, not even one had remained itung, all had been crushed to death beneath her? Harring spoken thus, Kand Ji came home [and] began to [give] alms and perform mentorious acts, and the control, with access mattocks, spades, [and] hatchets, cutting up Pütank's hand [and] feet, were digging [and] digging holes [and] burning [them], and collecting together the flesh [and] shin, burnt (them]. By the burning of that such an odour was diffused that the world was filled with the fingrance.

Haxing heard this much [67] the tale, King Pantshit asked sukadev Ji, "Mahāru! that Rakshid [was] most foul [and] a consumer of alcohol [and] flesh, hore [comes it that] fragrance issued from her body? kindly tell me [that]" The sant said, "O King! Sr Krishas Chand, haxing drank [her] milk, gave

[her] salvation , [for] this reason a sweet smell issued "

#### CHAPTER VIII

Festivities when krishns is imenty even days old—The demon S akatisus attempts to destroy him but is killed by krishna—The demon Trindwart killed by krishna when five months old

# Sat Sukaber, the saint, said -

The asterism [m] which Mohan was [born] came round, "
Mother Jasoda prepared everything [according to] rule, all
four congratulatory festivities

When Ham was of twenty seven days, Nand Ji sent an invita tion to all Brahmans and inhabitants of Braj They came, [and he] caused them, courteously, to be seated, afterwards, bestowing

<sup>1</sup> Notice the use of the Fresent Imperfect in these sentences, with its aense of that remained and shad died 2 For faryous read faryous, farjous de shappened to come, sixt fell to

come Mohan is a name of kr shna.

The ord days expression for eventy seven days old. The same diom is

n ed for any other per od of time

de means alternards as well as before became t expreses events
which occur by going lorward vin a course of act on

much liberality on the Brahmans, [he] dismissed them, and dressing the brotherhood [in] robes, caused them to enjoy the six flavours 1 At that time the lady Jasoda was playing the hostess, Roluni was engaged in household duties; the inhabitants of Brai were laughing away [and] feasting; the cowherdesses were singing on; all were in this way absorbed in joy, that there was no thought of Krishna to am one. And Krishna under a heavy cart. in a cradle, was sleeping unconsciously; when, in this [state of affairs], becoming hungry, [he] awoke. Having placed [his] big toe in [his] mouth, he began to cry, [and] fidgeting about looked around Just at that conjuncture a Rakshas, flying by came upon [the scene, and] perceiving Krishna alone, said within himself, This, forsooth, is some very strong one born, but to day I will take revenge for Putana on him" Having thus resolved [he] came [and] sat on the cart , [and] from this very [circumstance] his name has become Sakajasur (i.e. cart demon) When the cart creakingly moved. S'ri Krishna [while] sobbing struck such a kick that that [demon] died, and the cart, breaking to pieces, fell down . then as many dishes of milk [and] curds as were [there], were all broken to pieces, and, like a river of milk, flowed forth Having heard the sound of the breaking of the cart and the splitting of the vessels, the cowherds and cowherdesses came running [there], on arriving, Jasoda raising up Krishna, kissed [his] face, and] embraced [him]. Percening this wonder, all said among themselves, "To day Fate has effected great happiness, in that the child has remained safe, and the cart alone is broken up "

Having related the fale so far, Sri S'ukadev said — O Kingi when Hari was of five months [age], Kans sent Trimawart, he, becoming a whirls ind went into Gokul. Nand's wife, holding Krisha in [her] lap, was seated in the middle of the contryard, when, all at once, Kihn became so heavy that Jasoda, through the weight, set [hun] down from [her] by Hereupon such a storm came that day became might, and trees fone after another] began to be torn up [and] fall, fandl roofs to fly [by the wind]. Then becoming alarmed, Jasoda, I sessayed to lift up Krishna, but was not raised. As soon as her hand was removed from his body, Trinawart, taking [him] to the sky, flew away, and said to limself, thus, "To day, I will not remain [with] this one un-

killed"
He, for his part, holding Krishna was there this meditating, here Jasoda Ji, when [ske] found [Krishna] not before [ker], weeping butterly began to cry out "Krishna! Krishna!" Krishna!"
Hearing her noise, all the cowherdesses [and] cowherds came, [and] accomplaying [her], ran to search I in the darkness they went feeling about by guess, furthermore, stumbling, [and] falling about.

<sup>&</sup>lt;sup>1</sup> The six recognized flavours are sweet, sour, salt latter acrid and astringent and it our held to comprise every absent 13 delkacy. <sup>2</sup> See note <sup>5</sup>, p. 14.

The cowherdesses roam searching the woods of Bray, on this side Rohini [and] Jasoda are talking [of the affair ] .

Nand [with] the noise of a thunder cloud is shouting, the conherdesses [and] cowherds are crying out excessively

When S'rı Krıstına saw all the inhabitants of Brai, along with Nand [and] Jasoda, exceedingly pained, swinging Trinawart found [and] bringing [him] into the courtyard, [he] dashed [him] upon a stone, so that his life vanished from [his] body The storm was hushed, at became light [again], all [who had] mistakeniy strayed came home They saw, then, the Rakshas lying dead in the courtyard, S'ri Krishna was playing on the chest On arriving, Jasoda, taking [him] up, pressed [him to her] neck, and bestowed many gifts on Brahmans

#### CHAPTER JX

Vasidev sends has fare by priest to name Bataram and Krishna-Krishna steals the butter milk-And when caught contrives to escape-He eats dirt-And his mother beholds, instead, the three worlds in his mouth

SRI SULADEN JI said -O King! one day Vasudev Ji, sending for the saint Garg, who was a great astrologer and family priest of the Yadubansis, said, "Do you go to Gokul, fix the name of the boy, [and] return

Rohini has been with child, a son is [born] to her, How long [is to be his] life, what [his] strength, [and] what is [to be his] name

And Nand J. has had a son, he also having invited [you] departed" On hearing (this) the saint Garg, being pleased, went, and arrived near Gokul
Aand II, said, "The family priest of the Ladubansis, the saint Garg Ji, is coming ' Having heard this, Nand Ji, delightedly, collecting together the cowherd children, taking presents, rose up, [and] hastened, and spreading carpets of alk cloth, conducted [him] with musical instruments Having reverenced [him and] scated him on a seat, [and] having received the nectar of his feet,1 women [and] men, [with] jouned hands, began to say, "Maharal' we [have] great fortune that your Honour compassionately brigg permitted a view [of you] has purified the house. By

I It is considered meritorious to dri k the water in which the feet of a Brahman lave been washed | This is culfed charamomerata, " foot a nectar " D 2

your majesty two sons have been [born], one Rohim's [and] one ours , kindly fix a name for them " The saint Garg said, 'Such name fixing as this is improper, because, should this affair be spread about, that the samt Garg had gone into Gokul to fix the name of the boys, and Kans should get [to] hear [of it], then he will know this that someone has conveyed Devaki's son [to] the house of Vasudey's friend, on this account the family priest Garg has gone, having understood this, he will send to seize me, and none knows what muschief [it] may bring upon you also; hence do not you spread [11] about at all, secretly have the name fixed in the house 15 2

Nand said, "Garg Ji 1 you have spoken true" Saying this much [he] conducted lam within the house, [and] seated [him] Then the saint Garg having inquired from Nand Ji the time and lunar day of the birth of both, having examined the zodiacal con junction, [and] fixed the name, said, "Listen," Nand Ji! of the son of Rohim, the wife of Vasudes, there shall be these many names -Sankarshan, Revauraman, Baladafi, Balaram, Kalındi bhedan, Haladhar, and Balabir And the Krishna formed one, who is your boy, his names are unnumbered, but [at] some time The was born in the house of Vasudev, therefore [his] name has become Vasudev, and, it occurs to me, that both these boys of yours, during the four ages, when they are born, are born only together '

Nand Ji said, "Tell [me] their qualities" The saint Garg replied, "These are second Vidhatas, their condition is incon ceivable. 5 but I know this, that having killed Kans they will . remove the burden of the earth ' Having spoken thus, the saint Garg silently departed, and going to Vasudes, related 6 all the

news [to hum]

Afterwards both the boys day by day began to grow in Gol ul. and to delight Nand and Jasoda by childish sport. Dressed in blue [and] yellow frocks, [pretty] little curls scattered over their toreheads, amulets fand) charms fastened fon), necklets placed on their necks, holding toys in their hands, they were playing, in the courty and crawling along, they tumble about, and prattle Rohm and Jasoda follow close behind [them], lest the boys, [from] fear of am thing, should stumble [and] fall When.

1 For nakon read such st

Here the Ablance is understood (see note!", p. 4), the construction being,
"his condition is not understood anyhow by any one!"
The plant kade is needed; because samkdby, news' is generally treated

as a plural noun

Notice the use of the double causal dharmful to express " to have it fixed " 3 For munon read suno

i jans en hast are Aonsis with the substantive verb as uuxiliar). The sense is "when they are born " or " may be horn It is quite common coll iqually I hey are not I ast tentes

<sup>.</sup> The schom is pe ultar here, the sentence is really Imperative, meaning literally, ' On this account, to wil Let not, anyhow the boys, fearing anything stumble and rail ? "

having caught hold of the very little calves' and heriers' tails (they) rise up, and tumble down, then Jasoda and Rohim most affectionately, having raised, embraced them, [and] given (them] milk, fondle them with various kinds of endearments

When Srt Krishna was grown up, one day, accompanied by cowherd children, he went into Bray to steal curd [and] butter

Going [they] search in empty house, what [they] find, that [they] cause [others] to steal 1

Those whom [the,) find sleeping m a house [the,) lake [und] bring away their curd vessels (which are] placed [there] covered up. Where he sees [anything] placed [ligh] on a netting, there or a stool a plank, on the plank a nooden mortar setting, making a companion stand [on that, and] mounting upon him, [they] at take [it] down, eat some steal [some], and spil [some]. Thus [they] constantly steal [from] the various houses of the cowherdesses.

One day, they all took counsel and allowed Vioban to enter a house. As, having entered nuside the house, help sushes that [he] may stead butter [and] tend going [and] catching [him, they] said, 'Day by day [Joud] are coming inght [and] morning, now where will you go, butter thet? Thus having said, when all the con-herdesse together, taking kandara, went to give a complaint to Jasoda, then Sri Kristina acted so trickly that he caused that [convertees] to hold the hand of her own son, and immedi running away [re]poined his cowherd chaldren. They went on [and] having approached Mands wife, falling fat her feet, said, "if you should not be displeased, we will tell [Jou] what a mischerous (thing] harshau has resolved on

"Milk, curds, butter, butter milk, nothing escapes in Braj Such thefts he perpetrates returning morning and evening.

Wherever they find Ja essell placed covered up they fearlessly take [14] up and bring it thence. Some they ext, Jeomelthey cause [eithers] to steal. Should any one point out the curds attached to his month be rectors to her saying, "Thou thy verysell put [at there]" In this way they are continually, coming thewing. To day we have caught [hum] therefore we have brought [hum] to show [hum] to you." Jasoda said, "Sixter," whose son have you seared land] brought. Since yesterday, my prince haphan has not gone even outside? the house. Such truth [as] that are you speaking." Hearing this [and] seeing only her own child in [her] hand they lauging were abashed Therefigorol] Jasoda haung called hirshina, sud, "Son' don't go

The plurals are respectful to Ar "mag."
Not ce all these Aomsis about here. They and cate the sixtoma y character.

<sup>\*</sup> Not ce all these Aousis about note they am take the tritoma y chars of the different act one 2 For killer read bikar

in anyone's place, what you may wish, take [and] eat in the house"

Having heard [this] Kahn says hispingly, "Mother! don't believe them.

These false cowherdesses tell lies, they roam about close behind me

In places they get me to hold the milk-pails [and] calves, some times they get me to do house work, having set me to watch at the door they go about their work, then deceptively, having returned, they tell tales to you." Hearing thus, the cowherdesses, severally looking [at] the face [of] Han, smiled [and] went away

One day later on Krishna [and] Balardin were playing in the courtyrad with [their] companions when Kahn it is foomed dirt, thereupon one companion went [and] informed Jasodà 1 She anguly, taking a swich in [her] land, go tup [and] ran [towards him] [He] land, go tup [and] ran [towards him] [He] land, go the land [she] swip [and] stood [there] frightned. As soon at [she] got [to him] she said, "How now 1's hiy hast thou care dirt? "Krishna, feering [and] tembling, said, "Mother! who has told thee?" She said, "Thy frend" Then Mohan anguly asked the friend, "How now then did [eat] dirt?" He, fearing, said, "Brother! I know nothing [of] what they sayes, what shall I say? "A soon as Kin hegan to expostible with the companion, Jasoda went [and] seized him. There work is the said of the said of

Having related the tile thus far, Sri Sukadev and to King Parikshit —O king! when Nand's wife thought thus, Hari dispersed his illusion, hereupon Jasodà, having fondhel Mohan [and] pressed [him to her] bosoin, conducted [him]

home

The wor! My is understood

2 Lit . " Why? fellow! I for up it read toph it; but Laild Lil bimielf write fur

Anotice that Kristina is made to use the more correct form mailf or mittle, while his mother a es it erus to mail!

<sup>\*</sup> Except tense for Fature affait hit = "socoherent statement," "shufling," or "prevaileation

or "previous on "the day of the second and in the core means "10 come rate a hat "The lim "anothen as that rays of a chi pass from the person to the object no reas were "A A something of this fact with crafts at its and other related shown. The 'magnetic word because the beta, itself and the related shown. The 'magnetic word because the beta, itself the words, tangle of one occasion gas seen."

### CHAPTER X

Churning as busily practised in Nand's house—Knishna breaks the churning aucks—Upsets the butter-midt—His mother ries him to a weoden moriar to stop his pranks.

Ove day, thinking [it] time for churning curds, Nand's wife arose quite early, and, having anakened all the cowherdesses, called [them to her], they, having come, swept the house, [and] cleaned [it, and] smeared [and] plastered [it with con dung], each taking her own churning staff, began to churn curds Thereupon Nand's wife, also, having taken a largish vessel [and] placed [it] on a porter's knot, spreading a seat for herself, and sending for cord and churning stick, and carefully selecting fresh curd vessels, sat down to churn for Ram Krishna At that time, in the house of Nand, such a nose of curd churning was going on, as though a cloud were thundering Hereupon Krishaa woke up, [and] set to crying [and] calling out! 'Mother! mother!" When nobody heard his shouting, he himself came to Jasoda, and [his] eyes filled with tears, ill humouredly sobbing on [and] lisping, he said, "Mother ! [I] called thee several times, but [thou] didst not come to give me breakfast, is not thy work done yet?" Having said this much he became cross, [and] pulling the churning suck from the yessel, [and] thrusting in both [his] hands, he began to take out [and] fling about the putter, to besmear [his] body, to stamp about [with his] feet, [and] to drag at the skirt's end and cry Then Nand's wife, alarmed, angul, said, "Son! what conduct [18] this [which you] have developed?

"Come, get up, I will give thee breakfast" Krishna said,
"Now I will not take [it],

At first why was [it] not given, Mother? [if it] were taken now, [it would be] my musfortune?

At length Jasoda, having flattered [him, and] affectionately based [his] face, took [him] up on [her] lap, and gave [him] curds, butter, [and] bread, to eat. Hari hasping away was eating, Nands wife was feeding him [under] a screen formed by the bottom of [her] dress, so that no one should see?

In the meantime a cowherdess came [and] sud, "You, forsooth, are seated here, there all the milk has boiled over on the hearth. On hearing this, hastily putting Krishna down from [fier] lap, fisher ose [and] ran, and having gone, saved the milk

<sup>1</sup> fukáran láge is the Bray form of Pukárne lage

Here us par is understood, meaning that the sight of anyone should not be

For arken read uphan
For sanse sead sunte

Here Kahn, having broken the vessels of curds and butter milk, snapped the churning stick, [and] having taken a pot full of butter, ran among the cowherd lads He found a mortar placed upside down, on which he got [and] sat, and causing [his] com panions to sit around, began to laugh away, [and] to share among

them the butter [and] to eat

In [the midst of] this Jasoda having taken off the milk, came [and] saw, that, in the courty ard and hall, there was a mess of curds and butter milk Then, indeed, having reflected, [she] took a switch in [her] hand, [and] went forth, and, searching about, [she] came where S'ri Krishna having made a circle [of his companions], was eating [and] causing [others] to eat the butter As soon as [she] on going [to him] caught [his] hand from behind, Hari, then seeing his mother, crying and beseeching said, "Mother! who upset the butter milk? I don't know Let me go" Having heard such humble speeches, Jasoda, having laughed [and] thrown the switch from [her] hand, and, being immersed in joy, [under] the guise of anger,1 pressed [him to her] immersed in John James James and the him to a mortar Then Sri krishna so acted that with whatever string [he] was bound it should become [too] short Jasoda sent for all the strings of the house, still [he] was not bound At last, perceiving [that his] mother was pained, he himself allowed the binding [to be effected] Nand's wife, having bound [him, and] adminis tured an eath of [not] unfastening [him] to the cowherdesses, recommenced [her] domestic occupation

# CHAPTER XI

he shan goes to release hal and havar from a curse pronounced in a former tuli- He drags the wooden mortar along with him - He tears up the trees in which the victims are confined.-Their gratitude therefor

S'RI SURADEV JI said -O King I to S'rl Krishna while bound came the remembrance of a former birth, that Kuver's sons had been cursed by Narod [and that] their deliverance should be effected Having heard thus, King Parikshit asked Sukadev Ji -Maharaj I how did Narad, the saint, curse the sons of Kuver?

t For enderest en le For Janais read fa all

s havers as the god of tiches generally; and I seem ence is placed in one of the loft of yeaks of the Himilays mounts rs. He is accounted repent of the not tern reg n

explain that [to me] S'ukades, the saint, said -kuver's two sons, named Nai [and] Kuyar, were in Kanas, they, by assidu ously serving Siva, became exceedingly wealthy One day, taking [their] wises with [them], they went [to] the woods for diversion Having gone there [and] drunk wine, [they] became intoxicated Then, along with [their] unes, having become maked, [they] began to bathe in the Ganges, and, throwing [their] arms round [each other's] necks, began to indulge in a variety of sports, hereupon Narad, the saint, [unexpectedly] came there On seeing him, the women, for their part came forth and dressed [themselver], [hut] those drunken [men] remained standing where [they were] Perceiving their condition, harad Il said within himself, "These have become proud of their wealth, [and] therefore having become intoxicated [they] esteem pleasure [and] anger as happiness. The poor man has no concert, [but] to the wealthy, where is the thought of virtue [and] vice? Fools, by affection for a false body, forget [them selves], having regarded [their] wealth [and] family [they] are elated. The virtuous do not bring the pride of wealth into [their] hearts, they esteem fortune [and] misfortune as equal Having said this much, Narad, the saint, cursed them, thus, "For this sin, go you into Golul, [and] become trees, when Sri hrishna shall take incarnate form he will give you deliverance Marad, the saint, cursed them thus in consequence of that they came into Gokul [and] became trees, their name then became Yamalanun

Having related the story, thus far, Suitades, Ji sand "Mahara J' having remembered this affair, Sri Krishna drogged along the wooden mortar to the place in here the Yamalarjun trees is ere on going chiere having east the mortar cross wise between both these trees, field gives such a jerk that both the trees were up to the trees, and two handsome men having issued from them, [Nith] journed hapidy, praising [Itan] began to say, "O lend! who but you would take thought of such great sinners as us?" Sit harban said "Listen Narad, the saint, had great compassion on you in that [Ita] gave [100] deliverance in Gold in his Saviou you have found me, now ask the boon which had.

be in your hearts

Namilarian said, Lord of the humble this is the favour of hard II slower that (see) have to coulcid your Honours feet and seen [joul], now we have no wish for anything but please grant only the much that your service may were remain in our hearts. Hearing this Jand] granting the boon, [and] smiling, Sri Kirshus Chand dismissed them

husers; and was a treated beyond the Mana lake, among the Hudlaya nountains.

<sup>1</sup> For Airer read Anner This meseral og was made by both Hol ngs and Lastwick 1 kaling was the paralise of Sana as well as being the residence of

## CHAPTER XII

The cowherds find Kushna ly the uprooted trees—\and and his followers escape from Gokul to Br ndal an—Krishna at five years old slays the demon listechhäur and the demon lashchhäur and the demon lashchaup lashch

SRI SOADEA, the samt, said —O King I when both those trees fall, having heard their sound, Nind's wife aguitedly ran. She came where Krishina had been bound to the mortar; and all the cowherdesses and cowherch also came after her. When [she] did not find Krishin there, having become alarmed Javoda; calling out "Mohan I Mohan I" went along saying, "Where has gone [he, who] was bound ?O mother? has anyonescen any where my boy. Kandid, I?" Hereupon a Braywonian came forward [and] said, "Two trees hive, falkin, Nurfit' has expended ther."

learning this, all went forward [and] saw that [iii] very truth the trees are Jim uprooted, and Krishoa between them, bound to the mortar, seated [iii a] contracted fattinik.] On going [to lim] Nands wife released halm from the mortar, [rind] ering, embraced [him], and all the constructives, thinking [limi] fightened begun to sinp [their fingers, iiii] to clap away [with their hand) to mose [him]. Thereupon Nand [rind] Uprimed begun to sinp [them fingers, iiii] to clap away [with their hand) to mose [him]. Thereupon Nand [rind] Uprimed begun [rind age to age (now hid extra which] have been consistent of the fall of the control of the latter of the latt

then [you] will remain [there] with delight ' Having heard this statement, Nand Ji caused all to eat [and] drink, [and] having distributed betel leaf [and] made [them] sit down, and forthwith having summoned an astrologer, asked the [propitious] moment for the journey That one, having reflected, said, "For a journey in this direction to morrow is exceedingly good, on the left hand [is] Yogint, Disasula [is] behind, and the Moon is [in] front Undoubtedly your Honour can set out quite early

Having heard this, all the cowherdesses and cowherds, at that to morrow ?" time, went each to his own home, but early in the morning each loaded his own goods and chattels on carts [and] came [and] collected together Nand Ji accompanied [them] with [his] family, and proceeding on and on, [and] crossing the river, [in] the evening they arrived [at their destination] Having propitrated the goddess Brinda, and occupied Brindaban, they all

began to reside there with happiness [and] case

When Sri Krishna was five years old, he said to [his] mother, "I will go to graze calves , do thou tell Balada u not to leave me alone in the wood" She said, "Son! there are plenty of calf gracers your servants, do not you be [for] an instant concealed from before my eyes darling! Kahn said, "It I shall go into the wood to sport, I shall eat food, otherwise not" Having heard this, Jasoda, calling the cow boys, [and] consigning Krishna to [the care of] Balaram, said, "You will not go far to graze calles, and hefore dusk come home with both [of them] will not leave these alone in the wood remain in their very company , you are their guardians" Having spoken thus, [and] having given [them] food, [she] dispatched Ram Krishna along with them

Thuy, having gora, began to graze calves [on] the bank of the Junua, and to sport among the cow boys, when, hereupon, Bachchhasur, sent by 7 Kaus, having assumed a decentful form, arrived Upon seeing him, all the calves, frightened, fled hither and thither. Then Sri krishna indicated by a sign to Balades Ji, thus, "Brother I this [is] some Rakshas come ' When he, grazing on forwards, approached near to effect [his] ambuscade,

A A hard is a female demon possessed of magical powers eight of them

attend upon Durgi to perform all omened off cea. I for diffind read dially a av Lally Lil wrote it. It means d 11 + mas " the and is the nat's astronomical logs in which direction it is

a perpetuous to travel.

For a weet last plant. It is fit ed that Knisha a front a way has a same of the far for sweet last plant, who he limits now adore.

For a symph and turned her let's the fast fit land, who he limits now adore. The respectful Inperative in 190 conveys a sense of futurity as well as

and has bee ! In ight pot being "that is, " before dash "

<sup>\*</sup> That is, to accomp at his impoherous purpose

Sri Krishna, having seized the hind leg [and] whirled [him] round, so dashed [him] down that his life issued from [his] body

Having heard [of] the death of Bachchhasur, Kans sent Bakasur He, having come into Brindaban [and] arranged his ambuscade, [on] the bank of the Jumna went [and] sat, like 1 mountain Having seen him, struck with fear the cow boys began to say to Krishna, "Brother I this, forsooth, [is] some Rakshas,

come as a crane, how shall we escape from his hand?"

These, then, on the one hand, were thus speaking to Krishna and, on the other hand, that [Rak-has] also was thus reflecting in [his] mind, "To day I will not go without killing him" Hereupon, when Sri Krishna went near him, he, having lifted him (Krishna) in [his] beak closed [liis] mouth. The cow boys becoming alarmed, looked about on all sides, [and] crying [and] calling again and again,1 began to say, "Alas! alas! Haladhar, canning again and again, organic o say, rans and ransing too, is not here, what shall we go [and] say to Jasoda? Perceiving them to be exceedingly pained, Srl Krishna became so hot that he could not hold [lim] in [his] mouth When he disgorged him, then he (Krishna) seized him [by] the beak, [and] having pressed the beak under [his] foot, he rent Thim] up , and having collected the calves, accompanied with This companions, he went home laughing [and] playing

## CHAPTER XIII. .

The serpent-demon Agha or swellows has the and all his companions-hri hya swells out monstrously, and bursts it e serpent.

Sel Schapes and -Listen, Malifraj 1 At dawn one day Sel Krishna proceeded to the wood to grite calves, along with hun all the cow boys, also, each taking food from his home, accompanied [him] and having entered the pasturage, set down the food, [and] at free the calves to graze, they began to smear about their bodies with chalk [and] red other and making [and] putting on ornaments of will fruits [and] flowers [they began] to play, and mutating the sounds of beauts [and] bods, [and] with various kinds of pistime, [began] to dance [and] to sing Hereupon the RAkshas name ( \hat{Sphasur, sent by hans came

He, having become an exceelingly large dragen, sat [with] epen

It Aprile and agreed in infrared by the steps on of the Constitute I artaliant.

mouth, and, with all the companions, S.n. Krahna, also, sporting bout, [happened to] go just where he, having arranged [his] ambuscade, was scated open mouthed. Having perceived him from afar, the cow boys began to say among themselves, "Brother I has, forsooth, it some great mountain, the catern of which is so large." Saying thus, and grazing the calves, they approached near him, then one boy, perceiving his mouth open, said, "Brother I this, indeed, is some exceedingly frightful cavern, we will not go within it, we are afraid as soon as [we] look [at it]." Then a companion named Tokh said, "Come on, let us go in, what should inghen us as long as Krashna [is] with [us], if it should be some Asur, then it will be killed in the manner of Baksar."

All the companions, standing, were this merely conversing, when he deem so deep a breath that old the cow boy, along with the calkes, flying were land, that old the cow boy, along with the calkes, becoming alarmed, began to believe, and the companions to cry out, "O below A frashest quickly take the their play of us," otherwise, we all [shall be] burnt to death." As soon as [he] heard their cry, becoming distresed, Sr Mrshan, also, additioned? into its mouth He (the dragon), becoming pleased, closed [his] mouth, there would be companioned to the companion of the calkes and the cow boy to such that his (the dragon) stomach burst open. All the calkes and the cow boys the control of the companion of the companion of the companion of the calkes and the cow boys the control of the companion of the calkes and the cow boys the grant to say to Sr Krisha, "Brithert I haung killed this Aim; to day thou hast well preserved [us], otherwise all had pershed."

## CHAPTER XIV

Brahma steak away Krisheas companious and the cows and confines them in a cave—his sha creates flusive to itst one of them.—He frightens Frahma by causing his illusious to appear more, and his than the drin ties.

Set SURAIES said —O King! having thus killed Agibaur, Sri Krishua Chiand collected the calves [aud]; Aking the componions with [hurd], set forth. Having gone some diviance standing in the shade of a Audant tree [and] playing the flut, [be] called to all the cowherd had, [and] said, Brothers I thu is a nice place, leaving this, where should we go further on? Sit down just here

<sup>1</sup> For bar gave tend bark give

<sup>1</sup> For backs so read backage

[and] let us cat the food." Upon hearing this, they drove away the calves to graze, and having brought the leaves of swallow wort, bastard teak, fig. Adam, and lotus, fand) having made plates [and] cups, [and] brushed [and] cleaned, [they] sat down around Sri Krishna [in] rows on rows, and each opening his own founder to flood, began to share it among themselves

When they had done sharing, Sri Krishna Chand standing in the mid t of all having himself first raised a mouthful, gave the They began to eat. Among them wearing 2 order to eat pearock-crown, a floral wreath on the neck, holding a club assuming the triply bent form wearing vellow silk, covered with yellow cloth, [and] laughing away, Sri Krishna, also, was feeding all [of them] from his [packet of] food, and taking up [a intile] from the plate of each [and] tasting [and] tasting he was going on declaring the flavours-the bitter, sweet, hot, fand | pungent, and in that assembly he appeared as beautiful as the moon among the stars Then Brahmi [and] all the other gods seated in their chariots were looking on, from the sky, [at] the happiness of the cowherd a sembly, when Brahma coming from among them stole away all the calves. And hereupon the cowherd lads, [while eating], becoming anxious said to Sri Krishna "Brother we, forsooth, are sitting [and] eating away carelessly, no one knows where the calves might have strayed away to

Then Kanhā i says to the conherds, ' Do you all remain at the feast, brothers !

Let no one arise [or] be anxious, I will collect [and] bring every one s calf"

Hasing spoken this, fandl hasing gone some distance in the mood, when fleel percaved that "Brithmi his taken awas the calves from here "then Sri Krishna mode [and] brought others just his e (them]. Hasing come here [again hi] sees that the cowherd boys also has been picked up [and] earned awas [bi Brahma]. Then he mode [others] also just as they were and percaving at had become extung taking all with [lim, he] came [fol] Brindhan. The cowherd boys went each to his home, but no one knew this secret that these [are] not our children [and] calves, rather, day hy day the delusion went on increasing still more.

Having reheared this much [67] the sions, S.H. Sukada, sait —Makhdaji on that set, Brabond kiving taken the conduct boxs [and] calves, [and] having filled [them] into the case of a mountain, [and] put a block of stone on its mouth, fragot [the affair], and, on this side Srf Krithia Chaid was continually indulging in various fresh sports. In this [wail] a year passed

I Vany smares of he has have the logs last and no k ter. It is a this secret it mark

away, then the remembrance occurred to Brahmâ, therefore he began to say within himself, "Of me, indeed, there has not been even one moment, but [it] has become a year of men, hence now, come, it should be seen what has taken place in Brai

without cowherd boys and calves "

Having reflected thus, [he] arose [and] came where they and all been shut up in the cavern. Having raised the stone, [he] sees that the boys and calves are lying sleeping in a profound sleep. Going from there [and] coming into Brindaban, always seen the children and calves all your as they [formerly] were, being astonished, [he] begant to say," How came the cow herd boys and calves here? or has Krishia created them afrish?" Having said this much, [he] again went to look at the cavern in the interval in which he could look from there [and] back, within that, on this side, Sri Arishia Chiand produced such an illusion that, as many cowherd boys and calves as there were, all became four armed and before each [of them] Brahmá, Rudra, [and] Indra, are standing [withi] powed hands

Seeing [this], Biranch became like a picture; [he] forgot

[everything], knowledge, thought, all went
As a stone four faced Devi [is] afflicted [when] become
deprived of worship [and] adoration

And, having become afrail, [he] closed [his] eyes, [and] began to tremble [and] shiver. When the soul regulating Sri trashan Chand perceived that Brahma is exceedingly disqueted, [he] appropriated the share of all, and himself remained quite alone, just as separated cloud may become one.

## CHAPTER XV

Brahma asks pardon of hishna-fle releases the real kine and towherds, after a inelvementh's mearceration.

Sri Sukader, Ji said —O King J when Sri Krishia had divisibated his illusion, then Beahma acquired howeledge of his own person, therefore, having reflected famel approached Bhagwan, with extreme humility falling [at his] feet, supplicatingly standing with journed hands, he begon to say, "O Lord' you have

t ans harnd means to approp a see a share [in some common property] ans hird is a co staret the taker of a share [with another]. The sense here is

Betranch is an epither of Brahma i it should be Virach or Virachi, the creator. The expression on become like a picture means to be struck motionless at his stoosphered.

acted very kindly in that [you] have removed my pride, through this I was remaining blind Of whom is there such intelligence that, without your compassion, he may understand your actions By your illusion everything is fascinated, who is he that may fascinate you? You are the creator of all, in each hair of your [body] many Brahmas such as me are lying Of what account am I?1 Compassionate to the humble | now mercifully forgive

[my] transgression, take no heed [of] my fault"

Having heard this much, Sri Krishna Chand smiled Then Brahma brought all the cowherd boys and calves fast asleep [and] gave [them to him], and having become abashed, [and] having offered praise, [he] went to his own place Just such an assembly as formerly u.s. was produced, a year had clapsed, that no one knew As the cowherd boys' sleep passed away Krishna collected the calves [and] brought [them], then boys among them 3 said, "Brother! thou, indeed, hast brought the calves quickly, we have not found [time] even to eat "

Hearing [this] statement, laughing, Bihari says, "I was anxious [on] your account,

[They] were found near in one place grazing, now go home, [you] came at dawn".

Thus talking among themselves, taking the calves, all, laugh ing [and] playing, came [to] their homes

## CHAPTER XVI

Balaram slays the demon Dhennk, who had assumed the form of an ass

Sal Sukadev said -Maharaj I when S'ri Krishna was eight years old, one day he said to Jasoda, "Mother! I will go to grize cows, do thou persuade father, that he may send me with the con

that the illu ive cow boys were co-sharers in the attributes of krishna, and that the latter re absorbed into I mediall the portions of his essence appearing in the illusions and thus became again one. The word antis means 'filament,' and if this were the word intended the sense sould be just the same, for it would imply the filaments of his e sence reaching out into the allusions

I in what reckon ng hterathy; because Hindus in enumerating a list of sections persons estate are the worth by natching the lill, g of chalk in wat r, as a kind of divination. See Hitespatchs, Introduction, verse in

In the four previous editions three by Lalla 1.11 himself and one by Pand t

In he lour previous encours increasy Latin an innection one by Pand t Vocabhan Miria this phrases is the selected.

See note 1<sup>10</sup> p 5 The Gen the here gives the meaning (You who) are come [here] from dawn go home

For the real to and for habo read hab Latin Latin and guilty of this

ingrammatical ju nble

herds 10 On hearing this Jasoda spoke with Nand Ji having settled a propitious moment, and called the cowherd boys, on the eighth of the bright half of Kartik, having caused Krishna to worship a cow shed, humbly said to the cowherds. "Brothers do you continue from to day to take Ram Krishna also with you to graze cows, but keep close to him, do not leave him alone in the wood." Having spoken thus [and] given food, marking Krishna [and] Balaram [on the forehead] with curds, he dismissed [them] with all [the others] They, being delighted, along with the cowherd boys taking cows, armyed in the wood. There, seeing the beauty of the wood, Sri Krishna began to say to Balades, " Dau 11 this is an exceedingly agreeable [and] pleasant place, see, how the trees are bending [and] bending, and various kinds of beasts [and] birds are sporting" Saying thus, [they] went [and] ascended a lofty hillock, and began to wave about [their] scarves, [and] to shout out, saying, "Black, white," grey, purple, brown, blue" (the colours of the cows) On hearing [this] all the cows, lowing [and] snorting, ran up At that thue there was such beauty as if, from all sides, variously coloured clouds might have been collected

Then Sri Krishna Chand, having driven the cows to graze, [and] eaten [his] food with [his] brother, under the shade of a kadam tree, resting his head on the thigh of a companion, slept After a time, when he awoke [he] said to Balaram Ji, Dajul listen, let us play this game -having arranged separate armies, let us fight. Having said this much, sharing the cows and cow herd boys, [they] took half each. Then, gathering wild fruits [and] flowers, and filling wallets [with them, they] began to play, with [their] mouths only, trumpets pipes, horns, tambourines, drums, [and] kettle drums, [and] to fight and to shout, "Kill i kill ! " They fought thus for some time, then each taking his own company apart, [they] began to pasture the cows

In the midst of this a companion said to Baladev Ji, " Maha ray! at a shortish distance from here there is a palm grove, in which there are fruits like nectar, there, [in] the form of an ass, a Rakshas keeps guard" On hearing this statement, Balaram, along with the cowherd boys, entered that wood and began, hitting away [with] bricks, stones, clods, and sticks, to knock down fruit Hearing the noise, the ass named Dhenuk came braying , and he, on coming, turned round [and] kicked with both heels, on the chest of Baladev Ji, then he, raising him (the ass) up, dashed [him down] Then he having rolled about got up, pawed the ground, pressed back [his] ears, [and] backing, began to strike out with both heels He kept on fighting thus

<sup>1</sup> Dd d is a fam | ar abbreviation of the name Balader, it is often ap| led to fatl ers and elder brothers

2 Eastwick follows Hollings in inserting yellow although it is not in his

text , Lallu Lal and former editions did however, insert prf here

for a long time, at last Balaram Ji, having seized both his hind legs [and] swing [him] round, fluing him on to a high tree He, on failing down, died, and along with him that tree also was broken down. By the falling of both [of them] there was an exceeding nose, and all the trees of the forest shook, violently

Having seen [this] from afar, Murari says, "The trees have shaken, there has been a loud noise"

Just then a friend of Haladhar came, "Come along, Krishiia I you are called hastily,

an Asur is killed, that same is lying [dead] On the hearing of this statement, Sri Krishna also went [and] drewnear to Balaram Then the companions of Dhenuk, as many as were Rakshasas, all advanced to the attack Those Sri Krishna Chand Ji quite easily killed [and] overthrew Then, indeed, all the cowherd boys, being delighted, fearlessly gathered fruits, [and] to their own satisfaction filled wallets. And having brought the cows together. Srt Krishna said to Baladev, "Maharai i it is a long time since we came, now please go home " On hearing this speech, both the brothers, taking the cows, along with the cow boys, laughing [and] playing, in the evening returned home , and the fruit which they had brought, [they ] had distributed in all Brindaban Having dismissed all, he himself slept on rising at early dawn, S'ri Krishna, having called the cowherd boys, made breakfast, took the cows, [and] went to the wood, and by keeping on grazing the coas, arrived at Kalidah 1 There the cowherds caused the cows to drink water in the Jumna, and themselves also drank As they rose up, [after] drinking the water, [they], together with the cows, through the poison, all rolled about Then Sri Krishna, having looked fat them with a glance a of immortality, restored all to life .

#### CHAPTER XVII

hashna conquers the poisonous sinke kali—He compels him to remove his residence to Ramanaka Dwipa

Sai Sukaden Ji said — Maharaji hwing thus protected all Sri Krishua began to play at ball with the cow boys. And where Kall was, for a distance of four kos, the water of the Jumna,

Add dah is a whitheod on the Jumin where the serient kall is said to have resided. The serient's name should be Addya through ut. For draith read draith!

through his poison, was boiling No beast [or] bird wis able to go there Whoever mistakenh ment [filter], scorched by the glow, fell into the whitpool, consumed, and on the bank no tree even was produced. One solicity eternal Kadam tree was on the bank, and no more? The King isked,—Nahariji how was that Kadam tree saved? The Saint said,—At one time, holding necture in [his] beat, Garada came [and] sat on that tree, from his mouth one drop fell, on this account that tree was saved.

Having related this much [of] the story, Sri Sukades Ji said to the King — Mahāraj! Sri Krishna Chand Ji revolved in his mind on the death of Kah. Playing on at ball [he] went [and] ascended the Kadam tree. As from below a friend threw the ball, it fells into the Jumna, [and] Sri Krishna, also, jumpel in along with it. Having heard, with [his] ear, the sound of his jumping he began to vomit poison, and durting forth hisses like fire, to evelaim, "What sort of a one is this, who is still living in the whilipool? Perhaps the undergaying tree, unable to endure my violence, has broken down, or some great beast [or] bird

has come, in that still in the water there is a noise '

Having said thus, he was comuting forth poson from all flist one hundred and ten hoods, and Sn Kirshan was swimming around. Then the friends, weeping, and severally stretching forth [their] hands, were calling out, the conve, [until] mouths open, on all sides, were fowing, morting, [und] running about open, on all sides, were fowing, morting, [und] running about the combrets quite apart were saying. "Stamp please come forth quickly, otherwise, having smoothome that grown was the forth quickly, otherwise, having gone forme high could write the speaking, [and] while this was going on, someone want to Brindland [and] stated that "Sn brishan has jumped agift into the whirlpool of Kah". Hearing this, Rohim, Jasod and Anad, along with the cowherdesses and cowherds, weeping [and] beating [their breasts] ryse [and] ran, and one and all, falling and stumbling, came to the whirlpool of Kah." There not seeing Sri Kriskan becoming alarmed Nands wife went straight forward to fall into the water. Then the cowherdesses, going just between, serzed [her], and the cowherd boys, having stopped And Ji, were saying thus—

Having abandoned the great forest [and] come [into] this wood, still Daity as greatly annoy [us]

Much good fortune has happened from Asuras, now how will Hara issue from the whirlpool?

Hereupon, from behind, Baladev Ji also came there, and,

<sup>3</sup> For chalays read chaliff and for gird read girs. As gos I is 'eminine the verb, should a rec with it as Lathi Latina le ti em

For farfi read fachfi as in all previous editions.
Notice this idiom, ht, one eternal hadam was on the bank, that alone was '

addressing all the inhabitants of Braj, said, "The imperishable Krishna will come [forth] presently; why are you dejected?

To-day I did not accompany him, Hari plunged into the whirlpool without me"

Having related thus much [of] the story, Sri S'ukadev, Ji sad to King Pariksht —Mahirāj I on the one side Balarām Ji was thus inspiring all with hope, and, on the other, as Sri Krishna by swimming approached him, he (Kāli) wrapped [himself] round his (Krishna's) whole body. Then Sri Krishna became so bulky that, on releasing him, it was well 1. Then as that one was repeatedly hissing and darting [his] hoods against him, this one kept on swing himself. At list, perceiving that the inhabitants of Bray were exceedingly grieved, Sri Krishna suddenly sprang up [and] mounted on his (Kāli)s head.

Assuming the weight of the three worlds, Murari became ponderous,

He dances about on hood after hood, he beats time with his feet.

Then, indeed, through the weight, Kâli began to die, and dashing [his] hoods again and again [on the ground] he put forth his tongues, from them streams of blood flowed out When the poison and the pride of strength was gone, then he perceived in his heart that "Adi Purush has assumed incarnate form, otherwise, in whom is there so much power that he should escape from my poison?" Having realized this, he abandoned the hope of life, and remained benumbed "Then the serpent's wife having come, joined [her] hands, [and] inclined [her] head, entreatingly said to Srr Kirshia Chand, "Maharhi! 'our Honour has done well in that jou have remoyed the pride of this tormentor and exceedingly concetted one, now his [good] fortuse has awakened, in that [he] has obtained a sight of you. The very feet which Brahma, and all the other gods, medicate on, with prayer and self mortification, are resplendent on the head of kân".

Having said this much, she again spoke, "Maharaj ! have compression on me, [and] please release this one, otherwise, slay me also, along with him, for denth itself is excellent for a woman

A confusion of persons has made it is seatence puzzleng. It implies that Krishn's became so bulky that, on (kalis) releast g him, it turned out well (for kali), in other words it was well for kali that he released him. The verb bon dual means "to succeed," "to be fortunue," "turn out well". "This descends a preclusivity it the attack of a make. In striking at, and

missing an object, the head knocks on the ground and ejects a portion of the poison, on this being repealed several times a snake becomes temporarily less dangerous. Snake catchers await themselves of this peculiarity when encounter are large poisonous soules.

Add turnsh, "the first male," or primary soul, a name generally applied to

<sup>1</sup> For sithal read tital, but sithal is colloquial

without a husband. And if you please to reflect, then of him even there is no fault, this is the nature of the species, that it

should be fed on milk, [and] the poison should increase "

Having heard this statement from the serpent's wife, Sri Krishna Chand descended from him (Kâh), then Kah, reveren trally, with joined hands, said, "Lord," please to forgive my fault, I ignorantly darted my hood upon your Honour, I am a low caste snake, where [could] we [get] so much knowledge, that we should recognize you? Sri Krishna said, "Well I what was was , but now do not you remain here , go dwell with your family in Raunak Dip #1

Hearing this, Kali, fearing [and] trembling, said, "Lord of Mercy! should I go there Garuda will eat me up, from fear of that very one I fled [and] came here " Sri Krishna said, "Now do thou go there fearless), a from seeing the print of our feet on thy head, no one will say [anything] to you. Having solen thus, Sr Krishin Cland at once called for Garuda and expunged fear from the heart of Kali. Then Kali, having per formed worship, according to precept, with meense, lamps, and consecrated food, [and] having placed before Sri Krishia many presents, [with] joined hands, supplicating, bidding adieu, said,-

' [For] four gharts you danced [on] my forchead, this friendship bear in mind, O Lord !"

Having spoken thus [and] saluted, Kali, with [his] family, went to Raunak Dip, and Sn Krishna Chand came out of the water.

# CHAPTER XVIII

Anshna frightens his companions by producing a configration around them-He tranquilluses them by drinking it up

HAVING heard the tale so far, King Parikshit asked S 11 S ukadev — "Maharaj ! Raunak Dip was a nice place, why did Kali come from there? and for what purpose did he stay in the Jumna? Explain this to me, that the doubt may leave my mind" Sri Sukadev said -O King I in Raunak Dip, Garuda, the vehicle of Hart, remains He is exceedingly powerful in consequence, the greatest serpents of that place acknowledging [themselves] de

<sup>&</sup>lt;sup>1</sup> Reunek D<sub>f</sub> is a corruption of Remanche Durfe <sup>1</sup> the charm og siland which is the name given in the Bhdgevetta Furum and also in the Selbit hagara, or Hindi rendering of Bala Makhan Lal I is the imaginary into where Garada, the enemy of the serpedi tore, is repeating from the Dalour. The word has rothing to do with the Arther ename, is suggested by Frot Endwich. For mrachara read nirthayd

feated, were accustomed to give him constantly a snake. They come [and] place [it] on a tree, he comes and eats [it] up One day Kali, the son of Kadru, the Nagmi, conceited of his venom, went to eat up the food of Garuda Hereupon Garuda came there and there was a great fight between the two At last, recognizing [his] defeat, Kali began to say within himself, "Now how shall I escape from this one's hand? and where shall I go?" Having said this much [he] reflected, thus, "I will go [and] stay in Brindaban, then I shall be saved, for this one is unable to go there" Having thus thought, Kali went just there Then King Parikshit asked Sri Sukader, thus,-" Maharaj ! why was he un able to go there, tell that secret " S'ukader said,-O King! [11] a certain time, the Risht Saubhart was seated [on] the banks of the Jumna [engaged] in self mortification Garuda having gone there, killed a fish [and] ate [it] Then the Rishi angrily cursed him thus, "If thou shalt come again [to] this place, thou shalt not remain hing" [For] this cause he is not able to go there, and since Kali went there, the name of that place has been the Whirlpool of Kali

Having related this much of the tale, S'ri Sukadev Ji said -O King when S'ri Krishna Chand came forth [from the water], Nand [and] Jasoda, through delight, [gave] much alms [and] performed virtuous [acts] Having seen the face of [their] son, happiness was given to [their] eyes, and life came into the souls of all the dwellers in Bray also

While this was taking place, it became evening, then they began to say among themselves, "Now, all day being tired out fatigued, hungry, [and] thristy, where shall we go home? let us pass the whole night just here [When it is] become morning we will go to Brindaban "Saying this, all stayed [and] slept

When half the night had passed a heavy glooms storm

A fire burst out all around , very furiously burnt trees, forests, [and] cattle

As soon as the fire occurred all woke up, and agitatedly looking round, [and] stretching out [their] hands, they began to excluin, "O Krishna! O Krishna! save [us] speedily from this fire, otherwise it in a moment, will burn all up [and] reduce [us] to ashes? When the inhabitants of Braj along with Nand [and] Jasoda had cried cut thus, Sri Krishna Chand Ji, on rising up, having, in a twinkling, drank up that fire, removed the anxiety from the hearts of all As soon as it was morning all came to Brindiban, [and] in every house there were rejoicings [and] con gratulatory songs

The interrogat ve here implies that going home is out of the question I resent tense for the I sture, to mark the hum mence of the act

## CHAPTER XIX

## Balaram destroys the demon Pralamb, by blows of his fist

HAVING told the story thus far, S'ri S'ukades Ji said -\fahary ! Now I am about to explain the seasons, the different sports which S'ri Krishna Chand played in them, attentively listen to First, the warm season came That, on coming, took happiness from all the world, and having heated the earth [and] atmosphere. made [them] like fire , but, by the power of S n Krishna, in Brin daban there was only perpetual spring Where on the trees of dense arbours climbing plants flourish, various coloured blossoms were blooming, swarms on swarms of bees were humming on, on the branches of the mango trees the kokilas were warbling, pea cocks were strutting in the coolest of shades, the sweetest of perfume laden airs were blowing; and, on one side of the wood, the Jumna was displaying its beauty quite apart, there Arishna [and] Balaram, together with [their] companions, leaving the cows, were sporting on, in various surprising games, among themselves Hereupon the Rakshas named Pralamba, wearing the form of a cowherd, sent by Kaus, came [among them] On seeing him, Sri Krishna Chand, with a sign, said to Baladev Ji,-

"[This is] not a friend of ours, Balabir this [is] an Asura

in a disguised body,
Take means to slay hun, he should not be killed [in] the

cowherd form,
When he bears his own form, then do you that instant kill

Having pointed out this much [of] the matter to Baladev, Sri Krishaa Ji laughingly called Pralamb near [him, and] taking [his] hand said,—

"Your appearance [15] most excellent, without guile [you are] an excellent iriend of ours?

Having said thus, taking him with [hino, and] dividing the cowherd lads, took half [Inimedit], and gare half to Balaran Ji Causing two boys to be seated, he began to ask and tell the names of frusts and Rowers In this [game], indicating juame sifer name], Sri krishna was defeated, Bahdew won, then those on the side of Sr. Archard Amounted Other companions of Edisders of Cherl's shoulders [and] carried [them] off Thereupon Prakimb took Balaran Ji [and] hurried on beyond all [the others], and entering the wood, increased [the size of) his body. [At] that time, on that jet black mountain like [demon], Baladev Ji Was as respien

<sup>)</sup> Not ce the use of will here. Although an affix usually, it is here employed as an independent word, otherwise the gender of  $\lambda_i$  would have changed

The cowherds, opening [their] eyes [and] looking about, say,
"Where is that fire gone, Murari?

When did the fig tree forest come back? This is a marvel, Balabir!"

Having spoken thus, taking the tows, collectively, with Krishne [and] Balaran, [the] [annel [to] Brindliban, and all, going to their own houses, said, "To-day, in the forest, Balaran Ji killed the Rakshas natured Prakamb, and in the mmn forest there was confligation, that also, by the power of Hin, was extinguished"

Having related this much [of] the story, Six Sukades ]i said — O King! hearing this statement from the mouths of the cowherd lads, all the dwellers in Bray went indeed to see, but they obtained?

no clue to the proceedings of Krishna

#### CHAPTER XXI

#### Description of the Rainy Season

SEI SURADES, the saint, said - Mahitrag! having perceived the exceeding hardship of the hot season, hing Rain, reflecting com passionately on the beasts, birds, and living creatures of the parched earth, having collected together an army [of] clouds from all sides, advanced to the contest. Then the clouds which were thundering were very drums sounding, and the variously coloured clouds which were gathered round, were heroes, warriors, and champions 1 In the very midst of them the flash of the lightning was like the glitter of weapons , rows of cranes, [in] different places, were like white banners? being fluttered, frogs [and] peacocks, [in] the manner of bards, were celebrating praises, and a very great shower of drops was pouring, like a shower of arrows Perceiving Ram coming with this pomp [and] pride, the Hot Season, abandoning the field, escaped with his life Then the cloud lover, raining, gave happiness to the earth. She who, after eight months of separation from a husband, was conjoined [with him], took full enjoyment from him The breasts fell [and] became cool, and the feetus remained, from that eighteen bearings of sons arose, they also each taking presents of fruit [and] flowers began to do homage to [their] father Then the land of Brandaban became as beautiful as a lovely woman decorated with ornaments, and in all directions rivers, streams [and] lakes were full, [and] on them

For ran are read reseat
 For dataged read abound and in the next line, for bonden kin read bundon ki

"How is there, in it so much uttile, that all day it continues applied [to] the mouth of S'n Krishna, and, drinking the nector of [his] lip, [and] rating delight, resounds like a cloud? What [is] this more loved even than us, that, night [and] day, Biliari continues holding [it]?

This [thing] made in my presence, has become a rival [wife], mounted on [his] body

When Srt Krishna, having suped it with [his] tellow robe, play [on it], then gods, sains, kunnara, [and] Gandinivas, each bringing his wife along [with him], seated severally on ears, eigerly come to beten, and having heard, having become fast mated, tream motionless! as pricines what corresponding mortification has this one inflicted [on itself], that all [things] are subservient to it?"

Hearing this statement a conherdess replied, "First, then, this, having been produced in the tube of a bamboo, [constantly] remembered Hari, afterwards, [it] both upon [titlef] hear, cold, [and] water, listly, having become fragments [and] having burnt [titlef], it] linheled the smoke

What sort of mortification are they performing 2 like this?

It (the flute) became perfect, [and] obtained such a reward as this?

Hearing this, a woman of Braj said, "Why did not the Lord of Braj make us flutes, that, night [and] day, we had remained with Han?" Having related this moth [60] the story, Sri Sukades Ji began to say to hing Parikshit —Maharaj l until Sri Krishaa, having grazed the costs, came from the wood, the cowherdnesse were constantly celebrating the virtues of Hari

## CHAPTER AXIII

hrishna steals the condendesses clotles while they are bathing—He expounds the spential meaning of his action.

Sri Sukabey, the samt, and —On the passing away of the autumn season, the winter season came, and excessive cold [and] frost began to occur [At] that time the Braj gills began to say

does anyone perform?

For suff read not or negra.

I padd a ke tolds means "just in the same place," that is, without change of position, or moticolless.

I dark Airs is here impersonal the third person plans! without an expressed nominative, is often this suick. The sense is, "What greater penance than this

amongst themselves,1 "Listen, companion 1 by bathing in the [month of ] Ag han the sins of birth after birth are departing , and the desire of the heart is accomplished, thus we have heard from the mouth of ancient people' Hearing this statement, it occurred to all of them, thus, "We should bathe [in] Ag han, undoubtedly

we would obtain Sri Krishna [as] a boon

Having thus reflected, as soon as [it was] dawn, getting up, donning dresses [and] ornaments, all the Brai girls together came to bathe [m] the Jumna Having bathed [and] offered an oblation to the Sun, [and] come out of the water, [and] made an earthen [image of ] Gaur,3 [and] offered sandal wood, unbroken rice, flowers, [and] fruit, [and] having placed before [it] incense, a lamp, [and] consecrated food, [and] having worshipped, [with] joined hands, inclined head, [and] having gratified Gaur, [they] said, "O Goddess t we have repeatedly asked from you this boon, that Sri Krishna should become our lord" According to this rule, the conherdesses are continually bathing, fasting all day, cating curds and boiled rice in the evening [and] sleeping [at night] on the earth, so that they might speedily obtain the reward of their yow

One day all the Braj girls, collectively, went to an unfrequented ghat to bathe, and having gone there [and] taken off their clothes [and] placed [them] on the bank, becoming naked, [and] entered the water, they began to sing repeatedly the virtues of Hari, and to sport [in] the water. At that very time Sri Krishna also, seated in the shade of a fig tree, was grazing cons [Bi] chance having heard the sound of their singing, he also silently approached, and began to look on, concealedly last, as he gazed, when something entered his mind [he] stole all the clothes [and] went [and] ascended a Kadam tree, and tying [them in] a bundle placed [them] before [himself] Hercupon, when the cowherdesses looked fand saw there were no clothes on the bank then, in alarm, rising up on all sides, they began to look about, and to say among themselves, Just now not even a bird came here, who has taken away the clothes, Mother?" In the meantime a conherdess saw that, with a crown on [his] head, a striff in [his] hand, with a yellow sectarial mark, a necklace of wild flowers, wearing yellow robes, with a fied up bundle of clothes, preserving silence, Srl Krishna mounted on the hadam tree, is scated, concerled. On sceing him [she] cried, "I nend I behold him, the stealer of our hearts, the stealer of clothes, on the hadam tree, holding the bundle,

l lor marit read meil

Gaur or Gauri is a name of Pariati da ghier of the II malayas, and belie of Siva Larly legends state that Uma was the nane of the daughter of ile H malavas and that she performed safe, burning hesself for devotion, in consequence of hive a frantic grief thereat she was given took to h m in the form of Larvart. In this form he complained of her dark the und she by poor exercises alta ned a golden int and was then called Gaust. She is, under offer forms known as Da La and Lilt

[seated] resplendent " Hearing this speech, and all the young women having seen Krishna, ashamed, entered the water, joined [their] hands, bowed [their] heads, supplicated, [and] coaxingly said.—

"Compassionate to the humble | beloved remover of grief! O Mohan | please give our clothes"

Hearing thus, Kanha,1 says, "I will not give thus, appealing [to] Nand, [I swear],

Come out one by one, then you'll receive your clothes"

The Braj girls anguly said, "This is a nice lesson you have learnt, in that you are saying to us 'Come out naked' We will go at once [and] tell our fathers [and] friends, then they will come [and] seize you as a thief, and we will go [and] relate [this] to Nand [and] Jasoda, then they also will properly impart to you instruction We are ashamed of something, you have blotted out all recognition [on our part]

On hearing this statement, angrely, S'ri Krishna Ji said, " Now you shall obtain the clothes when you fetch them [yourselves], not otherwise" Hearing this [and] fearing, the cowherdesses said, "Compassionate to the humble! you yourself hold us in remembrance, you are the protector of our husbands, a whom shall we bring? For you alone, having made vows, we are bathing in the month Mangsir" Sn Krishna said, "If you, with sincerity, on my account are hathing in Ag han, then abandon shame [and] evasion, [and] come [and] take your clothes" When Sri Krishna Chand had said this, the cowherdesses, having reflected among themselves, began to say, "Come, friends! what Molian says, that alone we should respect, because he knows all [the state] s of our body [and] mind, what shame [is there] in this?. Having thus settled among themselves, obeying the direction of Sri Krishua, concealing with the hands the breat [and] privities, all the joung women issued from the water, with heads bowed down, [and] when they went [and] stood before [him] on the shore, Sn Krishna laughingh, said, ' Now, with joined hands come forward, then I will give the clothes" The conherdesses said,-

"Why are you deceiving [us], Darling of Nand! we are plan simple Bray gurls

A trick has been played, consciousness [and] sense are gone, you have played this prank, O Hari ! Fortilying four I have is the commetted shame, now do

you do something, O Ruler of Bray 1"

Having said this, when the cowherdesses joined [their] hands.

a Alf or f it is understood here

The equivalent of "I swear by Nan ! " Near n. " you take thought for our general welfare, you preserve the reputa t on of our husbands by making, us good women "

Sri Krishna Chand Ji, having given the clothes, came to them [and] sad, "In your hearts, do not be anywise displeased at this affair, I have given you this lesson, because in the water is the abode of the god Varuna, hence if anyone becomes naked [and] bathes in the water, all his virtue passes away Perceiving the affection of your hearts, [and] being delighted, I have imparted this secret to you. Now go home, then, in the month of Katik,

come [again, and] sport with me"

S'n Sukadev, the sunt, said — Mahara)! Hearing this speech, [and] being pleased [and] contented, the row herdesses then went to their own homes, and S'n Krishina, having come to the fig tree, taking with [him] cowherds, cows, cowherd lads, [and] companions, moved forward. Then looking again and again on the dense forest all arobind, he began to recount the greatness of trees, sajing, "Behold! I these having come into the world, how much they are taking on themselves [and] giving happiness to [other] people! It is fortunate that such like charitable [reporle come into the world how are the said of the Jumni!

## CHAPTER AXIV.

And as sends to beg food from the Brihmans of Matheri.—They refue to give when aske!—Ther was a nihe contary, ran with find.—Spiritual reward of the wo ten—the histories repeat.

Stil Stranev Ji and —When Sri Krishin, having arrived near the Jumal, was standing, resting [oii] a stilf, under a tree, all the cowherd the and companions came, with joined hands, [and] and, "Maharaj are are now very hungry, whatever food the broughthus been caten, still hunger has not departed." Krishin and, "Observe that smoke which is appearing, the Mathard folk, from far of Kans, scently are performing science. Go to them, having mentioned my name, [and] salated, with joined hands, stund still, from a distance ask food with such humidity as a beggar, being dependent, asks."

Hearing this direction, the cowherds moved on, [and] went where the Mathura folk were seated performing secrifice. On roung there, they, having box ed down, with great humility

I irman "the all-enveloper" that is, the wellon or relected it in . He is the clotted and gran best of the Velto dette es, but becoming as reasted with here of whete, the top, the tran clotted & c. f. is also grad table, changed until at length to become a kind of Neptune along the way the open is self-or a limit of the control of the

having joined [their] hands, said, "Mahazijas! Sri Krishna Chand has sent to tell you respectfully through us, thus, 'I am very hungry, kindly send something to cat'". Hearing this state ment from the mouths of the cowherds, the Mathura folk angrily said, "You, forsooth, are great fools, that you are telling us this just now. Until the sacrifice is finished we shall give nothing to anyone. Listen, when we shall scriftice and anything shall be left, we will share [it]". Again the cowherds, supplicatingly much besought, sying, "Maharajas! by causing to be fed the hungry who are come to a house, much virtue arises." But they pad no attention to their words, on the contrary, turning [their] laces from them, they began to say among themselves.—

"Great fools [are these] low cattle feeders, they ask for rice in the midst of a sacrifice?

Then these [cowherds], becoming hopeless, came from thence regretfully to 5rl Krishna [and] said, "Malhara] [we] have asked aims [and] lost honour [and] dignity, still we have met with nothing to eat. Now what shall we do?" Srl Krishna Is said "Now do you go to their wres and ask they are very compassionate [and] virtuous souls. Mark their devotion? they, as soon as they see you, will courteously give food? "Hearing this, these again went where those [women] were sented cooking. On going [they] said to them, "In the wood Srl Krishna [while] grazing cows is become hungry, therefore he has sent us to you, should there be any food, then give [some] "On hearing that speech from the mouth of the cowherds, they all, being pleaved, taking [and] filling severally golden dishes with food of vic flavours," rose up [and] hastened, and were limiteded by no obstruction?

The husband of cye Mathura woman did not allow [her] to go, then she meditating [on Krishna] abandoned the body, and before all [the others] weigt [and] united [with him], as water goes [and] unites with water, and afterwards all, proceeding on, cume where Sri Arishna Chand, with the cowherd lads, under the shade of a tree, with [his] hand on the shoulder of a companion, in triple bent beauty, was standing with the flower of a lotus [in his] hand. On commit, having placed the dishes before [him], prostrating, [and] looking again and again [on] the face [of] Hart thi, began to say smong themselves, "Friend" this indeed is the on of A and whose name [wei], having many times heard were fruing our thoughts on, now, looking on the moon frier, render the cyes fruitful, and take the reward of her "Tiaving conversed time with joined bruids, they began to say, cutruingly, to Sri Krishan "Lord of compassion" without

See nute 1 p. 46

<sup>&</sup>lt;sup>1</sup> See note <sup>1</sup>, p 34 Lift 'obstructed by anyone, they were not himbered. See note <sup>3</sup>, p 35, for a similar il om.

your favour when does anyone have a sight of you? To day our fortune [18] felicitous, that [we] have obtained the sight, and have lost the sm of birth upon birth

The foolish Brahman, avaricious and conceited, [with] mind soiled [by] prosperity, pride, [and] covetousness [He] esteems God as man, blinded by defusion, how should

he recognize [anything]?
For whose sake prayer, mortification, [and] sacrifice is per formed, to him why not give food?

Mahāraj! that very wealth, relation, [and] modesty is felicitous which is useful to you, and that alone is mortification, prayer, [and] knowledge, in which your name enters. Hearing this statement, Sri Krishna Chand, asking after their well'ire, said,—

"Do not pay reverence to me, I am Nand the chieftain's dark one

Do they who cause themselves to be worshipped by Brah mans wives gain any greatness in the world? You, think ing me hungry, compassionately coming into the wood bore [me in] remembrance Now what hospitality can I show you here?

Brindaban our home, [is] far, in what way can we show respect for you?

Had we been there we had brought [and] laid before [304] some flowers [and] fruit 1 You for our sake accepting trouble, have come into the jungle, and here, from us, nothing has rewarded your service there is nothing but regret for this Thus courteously again he spoke, "[Since] you came, some time has elapsed, now please set out home because your Brahman [husbands] must be looking out for you, for without a wife a sacrance is not fruitful? Hearing this spe ch from Sri Krishna, they, with joined hands said, 'Maharai I we feeling affection for your lotus feet, have entirely abandoned the illusion of family, for how can we go to the house of those whose words having dis regarded, [we] arose [and] bastened [here]? If they should not allow us to enter the house, then where should we dwell? hence it were well that we should remain under your protection And, O Lord | a woman, having formed the desire of seeing you, was coming with us, her husband stopped her, then that woman, distractedly, gave up her life ' Upon hearing this state ment laughing Sri Krishna Chand showed her who, having abandoned [her] body, had come [He] said, ' I isten he who acts kindly towards Harr is never destroyed. This one came [and] joined me before you

Having related this much [of] the story, Sri Sukadev Ji said -

<sup>1</sup> Notice this rendering of the Indefinite Imperfect tense

Mahárá,¹ on seeing her, for a time, all remained astounded, afterwards sense returned, then they began to celebrate the praise [of] Hari. In the meantine Sri Krishna Chand, has no eaten, said to them, "Now depart to [quir] place, your hisbands will say nothing" When Sri Krishna had thus counselled them, they took leave, prostrated [themselves, and] departed [to] their own homes. And their husbands, having reflected, remorsefully were saying, "We have heard a story in the Purhan that, at some time, Nand [and] Jasoda had performed great austerity for a son, thereupon Bhagwan, having come, granted this boon, 'I, in the family of Yadu, having become incarnate, will go to your house.' That very one, having taken butth, is come, who sent to ask food by, means of the cowherd lads. What have we done, in that the First Male asked, and [wel] gave not food?

For whose sake sacrifice and religion were established, before him to day we have not been

The first Male we esteemed a man, we did not regard the speech of the cow herds

We [are] fools, sinners, conceited, we had no compassion, [nor] understood the ways of Hari

Curse to our minds and to this sacrifice that [we] did not recognize Bhagwan [and] do [him] service. Women even are better than we, who, without prayer, susterity [or] sacrifice, braicly went [and] beheld Sri Arishna, and [with] their own hands gase him food." Having repented in this strain the Mathura folk, [standing] before their wive, with joined hands said "Felicitous [is] your fortune in that you have seen Han [and] returned, [it is] only your life [that] is fruitful"

## CHAPTER XXV

Arabpa seduces the cowherds from the wiship of Indra—He induces them to worship the most tain Goldsidhan—He personates that mountain-god for deceptive purposes.

Sal St AADEN II said "Maharay" as Sri Krisha Chand raised the mountain Cobardhan, and humbled the pride of Indra, not I am [about to] relate that very story, do you listen attentisted All the dwellers in Bry, at the animersary on the fourteenth of the dark half of Astis, having birthed [and] washed, [and] filled a square place with saffron and sandal, [and] having placed various kinds of sweetiments and confections with incress [and] lamps were performing the weightp of Indra. This custom in their

place, had come down traditionally. Once that very day arrived, then Nand Ji caused much preparation for a feast to be made, and in each house of the dwellers in Bray festal preparations were in progress. Thereupon Sri Krishna coming asked [his] mother thus, "Mother, dear' the confections and sweets which are pre paring in each house, what [does it all mean]? Explain to me the secret of this, that the doubt of my mind may depart" Jasoda said, "O son' now there is no lessure for me to tell you this, go [and] ask your father, he will explain [the matter]" Hearing this, having come to Nand [and] Upanand, Sri Krishia said, "O father I to day, for the worship of what god is there the ostentiatious displry, for whom confections [and] sweets are preparing? What sort of a bestower of faith, saliation, [and] booss is he? Tell me his name and qualities, that the doubt of my mind may depart"

Nand, the cheftain, said, "Hast thou not as yet understood this secret? That this is the worship of the master of the clouds, who is lord of the gods, by whose favour increase [and] prosperity is met with in the world, and grass, water, [and] food are produced, woods [and] groses blossom? [and] fruit, through him all living creatures, beasts [and] birds, remain in happiness. This custom of Indra worship has come down, [in] our family, from [our] early ancestors, in onew [matter] has been invented just to day." Hearing this from hand Ji, Sri Krishin Chand said, "O father! though our ancestors, witting!) [or] unwittingly, abandoning the path of religion [and] pursuing an impass able way? Nothing comes from heeding lindra for not, still now why are Joya, knowingly, abandoning the path of religion [and] pursuing an impass able way? Nothing comes from heeding lindra, for he is not the bestoner of faith [and] salvation, and who obtained increase [and] prosperity from him? You just say this, to whom did he

grant a boon?

"Yes! one thing is this, that through performing austerit, and sacrifice, the gods having made [hun] their king, seated [hin] on the Indra throne, from this anyhow he cannot be a supreme described the performance of the files, goes somewhere, [and] passes is time in concealmuit Why should you respect such a coward? For what reason do you not recognize your religion? From what findra has done, nothing can arise, what is written in destiny, that alone takes place, happiness, prosperity, wife, brethrea, frends—these, even, all armet with, according to urtue and fate, and the sun which, for eight months, dries up the water, that same [sun], in four months, causes rain to fall, from this alone there is, on the earth, griss, water, [and] food. And Brahma, who created the four cates—Brahmans, Eshattiyas, Vassyas, [and] Sudras—attached to each of them his particular destiny, thus, the Brahmans should study of them his particular destiny, thus, the Brahman should study

In this sentence for dhup read dhap and for rugh read pugh.
For phulte read phulte.

Tor phulte read phulte.

Aotice the construction here Indea to pily I kt to kt

Vedic science, the Kshattriva should protect all, the Vaisya [should practise] agriculture [and] trade, and the S'udra should keep in the service of these three

"O father! we are Vaisyas, the cows increased, from that Golul arose, from that alone the name cowherd came about This only is our desting, that we should practise agriculture [and] trade, and keep in the service of cows [and] Brahmans It is a command of the Veda, that one should not abandon the custom of his family. Those people who abandon their own duty, and devote themselves to the duty 1 of another, they are as a wife of good family would be who should love a strange man Therefore, now, please give up the worship of Indra, and worship woods [and] mountains, for we are dwellers in woods, our king is he in whose kingdom we remain happily, to abandon him [and] to worship another is not proper for us, therefore, now, take all the confec tions sweets, [and] food, [and] go, and worship Gobardhan." Upon hearing this statement, Nand [and] Upanand, arising,

went where the greatest cowherds were seated at the [usual] meeting place They, upon going, related to them all the state ments made by Sri Krishna They, as soon as [they] heard, said, "krishna says the truth, do not you, deeming him a child, set

aside his words Well' do you, indeed, reflect, who is Indra? and why should we respect him? He who nourishes, his worship alone is proper

What business have we with the lord of the gods, let us worship the woods, streams, [and] mountain king "

Having said thus, then all the cowherds said .--

"Kanhar has given good counsel, let us abandon all the gods,

The Gobardhan mountain [is] great, let us perform his

On hearing this speech, Nand Ji, being pleased, caused an announcement [by beat of drum] to be made in the village, that "To morrow all we dwellers in Bray will go [and] perform worship to Gobardhan, whatever confections and sweets are prepared at home for the worship of Indra, take each of you the whole [of it, ard] as soon as it is dawn, go on to the Gobardhan [mountain]" Having heard this much, all the dwellers in Bray rose, at early dawn next day, [and] having bathed [and] meditated, having filled all the large baskets, trays dishes, baskets, [and] cauldrons, [and] causing [them] to be placed on carts and buggis proceeded to Gobardhan Then Nand [and] Upanand also with [their] family. taking all [their] material accompanied all [the others], and procceded on, with the sound of musical instruments, [and] arrived all together [at] Gobardhan

Having arrived there having swept, cleaned [and] sprinkled

water all round the mountain, they arranged [and] placed [in order] confections [such as] Ghewar, Båbar, Jaleh, Laddu, Khurma, Imrati, Pheni, Pera, Barfi, Khuja, Gunjha, Mathari, Sira, Puri, Kachauri Seb, Papar, Pakauri, &c., and various kinds of food, [and] sauces, insomuch that the mountain was hidden [with them ], and having decorated [it] above with garlands of flowers, a stretched out various coloured silk awnings

The splendour of that time is indescribable. The mountain was as beautiful as [if] someone may have clothed [it with] jewels [and] dresses, [and] adorned it from top to toe. And Naud, having summoned the family priest, accompanied by all the cowherd lads, offered thek mixture, unbroken rice, [and] flowers [and] having performed [what is usual with] incense, lamps, [and] consecrated food, [and] having given betel, areca, [and] sacrificial presents, performed worship according to the precepts of the Veda Then Sri Krishia said, "Now do you meditate on the mountain king with a pure mind, then he, having come, [and] revealed

[himself], will eat [the offer of food] "

On hearing this from S'ri Krishna, all the conherdesses [and] con herds, along with Nand [and] Jasoda, joining the hands, closing the eyes, [and] fixing the thought, stood [still] [At] that time, Nand's darling on the one side, taking a second body, exceedingly gross [and] ponderous, with vast hands [and] feet, becoming lotus eyed [and] moon faced, wearing a crown, [and] necklace of wild flowers, dressed in yellow robes, and jewel studded ornaments, with gaping mouth, silently issued from the lower part of the mountain, and, on the other side, he humself, looking at his second form, shouting out, said to all, "Look! the mountain king has manifested [and] revealed [him self], whose worship you, with fixed mind, performed ' Having uttered this speech, Sri Krishna Chand Ji prostrated himself to the mountain king Seen by them, all the conherdesses [and] con herds, bowing down, began to say among themselves, "When did Indra manifest himself in this way? We have uselessly kept on worshipping him, and who knows why our ancestors, neglecting so manifest a deity, paid attention to Indra? This is incompre hensible "

They were all talking thus when Sri Krishna said, "Now what are you looking at? The food which you have brought, feed [limi] with." On hearing this direction, the conk-relesses [and] cowherds, filling the six flavoured food on to dishes [and] trais, raising [them] up, began to give, and Gobardhan the lord, stretching forward [has] hand, [and] talking again and again,

Attempts to find equivalents for these confections are futile, besides the student must ever recogn re and speak of them by their native names.
1 For philm read phil oil

<sup>\*</sup> This is a passive construct on from baranns, "to relate", kill is is un letstood Similarly also sameph makin jds, at on lot next para.

\* tak or talak is understood after makk z sin, art kord, is the Corl ngent Pe feet tense governed by the Accent kill ne

began to eat At last as much preparation as the dwellers in Braj, together with Nand, had brought, was eaten up, then that form subsided into the mountain. In this way, performing wonderful sports, Sri Krishna Chand, taking all with [him], and circumambulating the mountain, next day moving from Gobardhan, laughing [and] playing came [to] Brindaban. Then, in every house, rejoicings, festivities, [and] congratualions occurred, and the cowherd lads, [having painted] all the cows [and] calves various colours, [and] fastened on their necks amulets, little bells, [and] tinking ornaments, separately continued their sports

### CHAPTER XXVI.

It dan's anger—He attempts to destroy the cowherds—Krishna prote is them by holding the mountain Gobardhan over them, on the up of his finger

HAVING related thus much of the story, S'ri S'ukadev, the saint, said -

The worship of the Ruler of the Gods was abandoned, and the service of the mountain [was] performed,

Then, indeed, Indra, incensed in mind, summoned all the gods

When all the gods had approached Indra, he began to ask them thus, "Do you inform me, esterday, in Bray whose worship was [celebrated]" Meanwhile Narad Ji armed, and began to say to Indra, "Lister! Mahara]! every body reverences you, but onle inhabitant of Bray does not, for Naud has had a son, and everyone does what he says." He, having abolished the worship of you, resterday caused the mountain to be worshipped by all." Upon hearing this statement, Indra angrily said, "The wealth of the inhabitants of Bray has increased, therefore they have become exceedingly proud—

They have abandoned prayer, penance, sacrifice, [and] vows, to me, [and] have invited famine and poverty. The human Krishna they revere as a god, his statements they

think [to be] true
That child [15] foolish [and] ignorant, a great talker, [and]

has concert,

Now I will remove his pride, I will do away with the cattle,

[and] deprive him of prosperity.

Thus chattering unitatedly, the Ruker of the Gods sent for the

1 trick i kahi, "and of that one " or " and by him " The furticiple in such constructions has the force of a substantine

Ruler of the Clouds He upon hearing, fearing [and] trembling, with joined hands, came [and] stood before [him] Upon seeing him, Indra, with schemenee, said, "Do you at once go, taking with [you] all your host, and flood with rain the district of Bra, together with the Gobardhan mountain, so that nowhere may a trace of the mountain or the name of the Brajbdss remain"

Haung received this order, the Ruler of the Clouds prostrated [himself, and] took leave of Indra, and, returning to his place, called for the greatest clouds [and] said, "Listen, the King's command is that you [are] at once to go [and] flood with rain the district of Braj." Hearing this direction, all the clouds, each taking his cloud armies with him, accompanied the Ruler of the Clouds. He, on arriving, surrounded the district of Braj, and thundering violently, with great drops began to rain down torrents of water, and to indicate the mountain with his finger

Having stated the story so far, Sri S'ukades Ji said to King Parikshit — Maharay! when, in this way, on all sides loud sound ing clouds began to pour down an unbroken [sheet of] water, then all the cowherdesses and cowherds, together with Nand [and] Jasoda, being afraid, drenched, [and] trembling violently, went to Sri Krishna and cried out, "O Krishna! how shall we escape from the water of this great cataclysm ? 8 Then, indeed, you abolished the worship of Indra, and caused the mountain to be adored, now he good enough to summon him speedily, that [he] may come [and] protect [us], otherwise, in a moment [we] shall be drowned, along with the town "4 Hearing this statement, and seeing they were all afraid, Sri Krishna Chand said, "Have no anxiety in your minds about anything, the king of the moun tain coming immediately will protect you." Having spoken thus, by [his] energy [he] heated Gobardhan [and] made [it] like fire, and raised [and] supported it on the little finger of the left hand Then all the inhabitants of Bray came with their cattle [and] stood beneath it, and looking severally at Sri Krishna Chand, began to say among themselves in amazement,--

1 Prese t tense used for the Fujure to indicate the imminence of the act

<sup>1 [</sup>ke] sith he lend - " to accompany"

<sup>2</sup> musil 'a clab peetle," dhur, a stream ", musil dhur barasini, "10 rain down a stream of clubs'

<sup>3</sup> Pra-ora means "dissolution" and it is of four limbs, the first is use detail, the exond is elemental, the thank it a shoulte, and the fourth is constant. The last two are spec al and do not concern us bere, the moderall prolafys is a cereal dissolution of the world whe that here place at the end of every day of Brahms. All most tire is then absorbed, and whilpools of eddying finne consumer created matter, adirevants clouds appear and poor down torrises of raise times, also give the constant of Brahms in which the matter of Brahms is worth of creation recommences, and the threshold of Brahms is of Brahms in the constant of Brahms in

This is some incarnation of the Primeval Ma'e, Murari is the god of even gods,

How can Mohan [be] mortal, O brother! he has raised a mountain on his little finger!!

Having related the story so far, Sn Sukadev, the saint, began to say to King Parikshit -On the one hand, the Ruler of the Clouds, with his legions, was anguly pouring down torrents of water, and, on the other, [the rain] falling on the mountain, hissing, became [like] a drop on a baking plate. Hearing this intelligence. Indra also anguly himself advanced to the attack, and continuously, in that way, for seven days rained, but in Braj, by the power of Harr, not even one drop fell. When all the water was expended, the clouds came [and], with hands joined, said, "O Lord! as much water as [that] of a Mahapralaya has all been [expended], now what shall we do?" Hearing thus, Indra with his knowledge [and] thought reflected thus, "The Primeval Male has become incarnate, otherwise, in whom had there been a so much power that, having supported a mountain, he could have protected Bray" Having thus reflected, Indra regretfully returned with the clouds to his own place, and the clouds having cleared off, there was light Then all the inhabitants of Braj, becoming pleased, said to Sri Krishna, "Maharai 1 now please place down the mountain the cloud has departed" On hearing this re mark, Sri Krishna Chand set down the mountain just as it was before

# CHAPTER XXVII

# The astonishment of the cowherds at this last initacle

Sal Sux new sad —When Han placed down the mountain from [list] hand then all the greatest cowherds, perceiving this sur prining incident, were saying thus, "He by whose power the district of Bray has been this day sax of from this Malapralaya how shall we call lium thes on of Nand? Verth, at some time Nand[and] Javold performed [some] great austerity, [and] for this [reason] Bhagwan has come [and] taken birth in their house." And the cowlered lads, coming severally [and] successively, embracing Srf Arishna, began to ask, "Brother! how did you support the weight of this heavy mountain on this soft lotus-like band?" And Nand [and] Javold tenderly embraced [their] son, [and] Tubbing [his]

kjon l'ere merely indica es an exclamat on

the here is hiden ite Imperect instead of the more usual hot? "I al there

Intoricated with wealth, [1] have deemed riches [to be] enjoyment, [I] knew nothing of your secret,

You [are] the Supreme Ruler, the lord of all, who other [than you is] ford of the universe?

Brahma, Rudra, and other givers of boons, have obtained prosperity given by you

You [are] Father of the world ! dwelling in the Nigama . 1 Kamala 2 continually serving [you] has become [your] servant,

[For] the good of creatures, taking incarnate form, then and then 3 [you] are removing the burden of the earth

Put afar all my error, I am very presumptuous [and] foolish "

When, having become thus submissive, Indra had praised [him], Sri Krishna Chand, becoming compassionate, said, "Now, indeed, thou hast come with Kamadhenu, therefore thy fault is pardoned, but please be not proud again, because from being proud knowledge departs, and evil ideas increase, [and] from this disgrace results "

Upon hearing this statement from the mouth of S'ri Krishna, Indra arose [and] worshipped [him] according to Vedic rites, and calling him Govind, [and] accepting the chargrames, [he] performed perambulation 6 Then Gandharvas, playing away [on] various kinds of instruments, began to sing the glories of S'ri Krishna, and gods seated in their cars [began] to rain down flowers from the sky Then the time? was such as though again S'rı Krıshna had taken birth When Indra had completed the worship, he stood before [Krishna] with hands joined, then S'ri Krishna gave [this] order, "Now do you go, along with Kama dhenu, to your own sity" On receiving the order, Kamadhenu and Indra, taking leave, prostrated [themselves, and] departed to Indra's abode, and S'n Krishna, having grazed the cows, [when] thecame evening, taking all the cowherd lads, came to Brindaban They each departing to his own home said, "To day we, by the power of Harr, have seen Indra in the forest " Having related this much [of] the story, S'ri S'ukades Ji said

Ascama implies a text or precept, especially a text of the Yedas, also the

elas chemselses ' Aamall, "destrous"; a name of the god less Lakshini

This is the correlative of jub jub omitted by pueric license. The sense is "whenever you take incar; ate form you remove the burden of the earth "

nin dharni is to gue a name to anyone to duh to siyle The cha-animeri is the water in which the feel of a hole person have been

washed It is deemed highly mentonous to drink this water perferent is an act of a loration, by passing three times found the sacred of jeet Leeping the right stile formed towards at

samt for sample means not only "time" but the general condition and

e reno viances of things at any particular moment or " as car should suppose," and as the equivalent of "as th night

hand, [and] making [his] fingers crack, began to say, "Seven days the mountain rested on the hand, the hand must be giving pain" And the cowherdesses coming to Jasoda, celebrating all the recent recreation of Krishna, began to say,—

This boy who is your son, may he live long, the guardian of Brail

[He] has destroyed Danavas, Danyas, [[and] Asuras, wherever has he not delivered the people of Brai?

As Garg, the prince of Rishis, said, each particular thing is coming to pass

## CHAPTER XXVIII

# Indra acknowledges Lushau a superiority

SRI SUMADEN, the saint, said — Mahāraj l as soon as it was dawn, all the cows, and ovicherd lads together, each taking his food, [and] Krishna [and] Balaram playing the flute and singing the sweetest songs, as they proceeded to the forest to graze the cows, Raja Indra, accompanied by all the gods placing in front Kama dhemu "mounted on the elephant Airdwat," proceeding onwards from Suralok, having arrived in Brindaban, stood stopping the road to the forest. When Sri Krishiaa Chand appeared to him at a distance, [he] descended from the elephant, [and] came bare foot, with cloth thrown around [his] neck, trembling violently, [and] fell at the feet of Sri Krishia, and with deep remore [and] many tears, began to say, "O Lord of Braj have compassion on me!"—

I have been exceedingly conceited and proud, and gave [my] mind to Passion and Darkness, 7

1 For Dayata read Davisa as in the ed tion of Pandit Yogadhyan Mi.ra and

as required by the metre

Admadheru is the cow of plenty belonging to the Fishi Vasishtha. It granted every desire of its possessor

3 Air local is the elephant which bears Indra it was produced at the churn ng of the ocean in mythological story, and is regarded as the prototype of the elephant rec

\* Suraled is the name of the spec al heaven of Indra-

For r my read mmit

 The sugn of the Agent is generally omitted in poetry; it is found in only six of
the verses of this book

There are three Gunas or qual lies termed actives repair and demas vary ng proportion os of which eater into eserv constitut on and distensitiest all objects in credit.

There are smallly tendered by the words Goodness. Pass on and Dark, ness and in proportion as one or other of these qualit est distributes the equipose that quality acqueres con pea useess in the da post tion. This idea is chiefly Isaoured by the Sunkhay palshoophy.

Intoxicated with wealth, [I] have deemed riches [to be] enjoyment . [I] knew nothing of your secret ,

You [are] the Supreme Ruler, the lord of all , who other

(than you is ) lord of the universe?

Brahma, Rudra, and other givers of boons, have obtained prosperity given by you

You [are] Father of the world ! dwelling in the Nigama . 1 Kamala 2 continually serving [you] has become [your]

servant.

[For] the good of creatures, taking incarnate form, then and then 3 [] ou] are removing the burden of the earth

Put afar all my error, I am very presumptuous [and] foolish '

When, having become thus submissive, Indra had praised [him], Sri Krishna Chand, becoming compassionate, said, "Now, indeed, thou hast come with Kamadhenu, therefore thy fault is pardoned, but please be not proud again, because from being proud know ledge departs, and evil ideas increase, [and] from this disgrace results "

Upon hearing this statement from the mouth of S'ri Krishna, Indra arose [and] worshipped [him] according to Vedic rites and calling him Govind, [and] accepting the charanamrit, [he] performed perambulation Then Gandharvas, playing away [on] various kinds of instruments, began to sing the glories of Sri Krishna, and gods seated in their cars [hegan] to rain down flowers from the sky Then the time? was such as though again Sri Krishna had taken birth When Indra had completed the worship, he stood before [Krishna] with hands joined, then Sri Krishna gave [this] order, "Now do you go, along with Kama dhenu, to your own sity" On receiving the order, Kamadhenu and Indra, taking leave, prostrated [themselves and] departed to Indra s abode, and Sri Krishna, having grazed the cous, [when] it became evening, taking all the cowherd lads, came to Brindaban They each eleparting to his own home said, "To day we, by the power of Hari, have seen Indra in the forest" Having related this much [of] the story, S'ri Sukadev Ji said

Asgania implies a text or precept, especially a text of the Vedas, also the

Velas themselves Aa! aft, ' destrous' a name of the goddess Lakshmi

This is the correlative of jab jab omnited by poetic license. The sense is whenever you take incarnate form you remove it e burden of the earth."

to the distruct is to give a name to anyone to dub to style The cha andment is the water in which the feet of a holy person have been

washed It is deemed he bly meritorious to drink this water on rifram! is an act of adorate in by passing it ree times round the sacred object leeping the right sole turned towards a I samd for san oya means not only time but the general condition and

e renn stances of things at any particular moment s sidno or manon from ma and " to deem " estrem in any be it deemed," or as one should suppose and as the equivalent of as though,

to King Parikshit —Raja! thus story of Govind which I have re lated, from hearing it, all the four objects—merit, wealth, desire, emancipation—are attained I

## CHAPTER XXIX

Nand is seized by like servants of Vurura while both ng in the Junna, but is released by Krislina—Varina acknowledges his superiority—Krishna crevies a heaven similar to that of Vishnu, to gratify the currosity of the people of Braj

SRI SULAMEN JI said — Malaraj I once Nand JI, abstaning, per formed the vow of the eleventh day, 2 the day was passed in bathing, meditation, adoration, prayer, [and] worship, and the night was spent in wakefulaces. When six gharus of the night remained, and the twellind say had begin, then rising [and] purifying the body, perceiving [that] it was dawn, [he] took, [his] one footh, bathing towel [and] ewer, [and] went [to] the Jumas to bathe. Several cowherds also followed after him. Having gone to the bank, saluted, [and] taken off [his] clothes, as Nand Ji entered the water, the servation of Varuna, 4 in lower guarding the water, that no one should bathe at night, they, going to Varuna said, "Maharaj I someone is now bettning in the Jumas, what is Dourloy order to us [with respect to this]? "Varuna said," Seize [and] bring him at once." On receiving the order that general said, and the servation of the servati

"My birth is to day propitions, [I] have obtained, O Lord of the Yadus, a sight of you,

<sup>&</sup>lt;sup>1</sup> The four of jects of ex stence are held to be the asput to no freig out and stroom ment the gun of time weith a rd such the objects He graft fea bot of dex res generally; and the oliating, of first emanc pation from training rations it confluence ex lenses. It is probably impossible to had four Lengtish words convering all that is uniphed by these technical terms.

<sup>2</sup> He eleventh day of the half month is especially sacred to Vishnu fasting on that day is held to be very efficacions.

<sup>2</sup> About 3 o clock in the m rining 4 Varupa is the deity specially connected with wa 2

Remove afar all my sins, [your] father Nand was for this teason entrapped,
You are celebrated as the Father of All, we know not your

father

Seeing [him] bathing at night, [my] attendants unwittingly serred [and] brought [him], well [by] this stratagem I have obtained a sight of you Now have mercy, bring not my fault into mind" Thus, with extreme humility, having brought many presents, fand I placed them before Nand and Sri Krishna, when Varuna with joined hands [and] bowed head stood before [him], S rt Krishna accepting the presents, going thence along with this? father, came [to] Brindaban On seeing him all the inhabitants of Bray came [and] met [him] Then the chiefs of the cowherds asked Nand Ra e," Where did the servants of Varuna convey Nand Ji said, 'I isten I just as they, having seized [me] bore me hence to Varuna, immediately after Sri Krishna arrived On seeing him, he, rising from the throne, [and] falling at his feet, began beseechingly to say, 'Lord' please forgine my fault, this fullt was [committed] by me 1 unwittingly, bring it not in mind' On hearing this statement from the mouth of Nand Ji, the cowherds began to say among themselves, "Brother ! we, of a truth, knew this, when Sri Krishna Chand by supporting Go bardhan protected Bray, that, in the house of Nand the chieftain, the Primeval Male had come [and] taken incarnate form "

Having conversed thus among themselves all the cowherds them with jound hands said to Sri Krishna,! Mahardi Jou have nisked us for a long time, but now all your secret is discovered You are the Creator of the world, the Remover of pain O Lord of the three worlds! having mercy, kindly now show us Vakhingh "Haying heard this remark, Sri Krishna Jin ma moment created a Vaikhingh land] showed [11] to them in Braj itself On seeing it the inhabitants of Braj attimed knowledge liben, jouing hands [and] inclining heads [they] said, "O Lord! your greatines is infinite, we can say nothing but by your favour we this day know that you are Narlyan, and have taken birth [and] come into the world to remove, the burden of the earth"

Sri Subades Ji said — Mahkraj i when the inhabitants of Braj hud said thus much, Sri Errelium Chand fascinated all [of them and] removing the Vakuuth which he had created, [he] diffused his illusion [over them] then all the conkerds regarded [it] as a dream and Anad Ji also being subject to the illusion, estemed

Sri Krishna as merely his own son

<sup>1</sup> For may read may k 2 For Sharam by I read Shran by J
3 Heaven Larth, and Hell

I be don'that is the paint be or beaver of Vallam. It is described as a unteil in it in them recan and a so to the eastern peak of M on Men. Or fin if there were seven holes or a here of del Alt. Valkund a or to sloka is an eight and probably accional all ition. It is the patate a appoint a site appeal reasted of those who have theretailingh or married at mey grant out.

#### CHAPTER XXX

Krishna dances with the cowherdesses—He takes them to the lake Manasaro var

HAVING related so much of the tale, Sri S'ukadev Ji said -

As Hari danced [and] sported with the cowherdesses,

That same I will relate [in] five chapters, as [iny] understanding enlightens [me]

When Sri Krishna Ji had taken away the clothes, he promised the conherdesses thus, " In the mouth of Karttik we will dance with you" From that time the conherdesses, longing for the dance, were dejected in mind, and constantly on rising were propinating the month Kartick alone It happened, [while] they were [thus] propitiating, the pleasure giving autumn season arrived

From the time when the month of Kirttik begin, [there was] an end of heat, cold, fand] run . Lakes were full of pure water, fotus blossoms were flourish-

ing,

the sun as a friend

The white lotes [and] partridge, the lover [and] mistress, looking [at] the moon [at] night are delighted , The mildy goose and the blue lotus droop, who ever regard

abandoned the body, [and] before all [the others] went [and] met [him] Perceiving the affection of her heart, Sri Krishna

Chand immediately gave [her] final emancipation

Having heard the tale so far, King Parikshit asked Sri S'ukadet Jitus — Lord of Compassion! the cowherless did not esteem Sri Krishna Ji knowing Jihim to be J God, but regarded him as a sensual object of desire, bon was she emancipated? Explain that to me, that the doubt of my mind may depart Sri Sukadev, the saint, said—Incarnation of Justice! they who celebrate the virtues of the greatness of Sri Krishna Chand even unwittingly, they too undoubtedly obtain the emancipation of faith Just as [iff] anyone should drink ameri unknowingly, he also becoming deathless will live, and should he drink, knowingly, to him also the excellence will be jumparted! All know this that the quality and fruit of anything cannot remainmanifised! justs os is the force of the worship of Han Should anyone with any purpose worship, he will be emancipated. It is said,—

Prayer, the rosary, body marks, forehead marks, all [are] entirely without use. 2

[With] an imperfect mind [anyone] antics purposelessly, [with] a true [mind he] gratifies Ram

And hearken! I am now decirring with what, [and] what mans, [and with] what different dispositions SIri Krisina [was] revered, [and] salvation obtained, thus, Nand, Jasoda and others, knew [him] as a son, the cowherdesses understood [him] as a friend, shars worshipped [him] by fear, the cowherd ladic alled on [him] as a friend, the Pandava's knew [him] as a benefactor, Sisupal honoured [him] as an enemy, the Yadubassis made [him] as themselves, and Ybgis, Yatis, [and] Munis meditate on [him] as God, but, at last, every one of them obtained enancipation If one cowherders, by meditating on the Lord, crossed [the ocean of existence], what wonder is it?

Hearing this, Aing Parikshit said to the saint Sri S'ukadev — Lord of Compassion I the doubt of my mind is gone, now kindly tell [me] the rest of the story Sri Sukadev Ji said — Mahara'i when all the cowherdesses, each in her own party hurrying met Sri Krishna Chind the light of the world, the ocean of heaity which was a srivers of the four [raim] months violently go meet the

For mac kau read ma ekan as Lallà Lal printed in his last ed tion, and as Fandit to adhyth Misra has tt. The marks a se lines and figures made on the body and forehead to indicate particular forms of devotion.

The word per has, in India, a disreputat le sense, when applied to a woman.
"which was" is here the equivalent of &r

ocean, the beauty of the decoration of Bihari Lal 1 at that time is indescribable Decked [in] all ornaments, wearing the guise [of] a nurgler, so fascinating, beautiful, [and] charming he was that the Braj maidens, on seeing Hari's beauty, were amazed Then Mohan having asked their health and prosperity, said roughly, "Tell [me] , [at] night time—the time of ghosts [and] goblins having passed the fear inspiring road, wearing clothes and orna ments [thrown on] at random, exceedingly agitated, having abandoned the illusion of the family, how did you come in this vast forest? It is not proper for women to act so boldly, a woman is told that, 'However a husband may be a coward, vicious, stupid, deceitful, ugly, leprous, blind of one eye, stone blind, mained a lame, [or] poor, still it is proper for her to serve In this is her prosperity, and reputation in the world ! It is the duty of a well born and faithful [woman] not to quit her husband for an instant, and the woman who leaving her own hus band goes to another man, [in] birth [after] birth obtains a dwell ing in hell "a Having spoken thus, [he] again said, "Listen I you having come have seen the dense forest, the pure moonlight, [and] the beauty of the banks of the Jumna, now go home [and] attentively serve [your] husbands. In this for you there is every kind [of] good." On hearing this declaration from the mouth of Sri Krishna, all the cowherdesses at once became senseless [and] fell in a boundless ocean of thought Afterwards .-

[They ] looked down [and] heaved sighs 4 [they ] were seratching the ground with the nails of their feet, Thus from the eyes escaped a stream of tears, as though

At length, exceedingly agitated by grief, [and] crying violently, [they] began to say, O Krishya I you are a great decener, at first, playing the flute [you] stole away, unawares, our know ledge, thought, mind [and] wealth, new, having become com-passionless, deceptively uttering harsh speeches, you will to take our] lives" Having spoken thus, again [they ] said,-

fthey were a broken necklace of nearly

"Folk, family, house [and] husband are abandoned, aban doned is [care for] the reproaches of society

We are protectories [there is] no one [to help us], assign fus an asylum. O King of Brait

And people who remain at your feet do not desire corporal form wealth, modesty, [cr] greatness, of them indeed, you alme are, [in] birth [after] birth, the husband, O Deits in the form if life 1

<sup>1</sup> P blei I blie name ef Krafns Porf Eastwich dal not not ce the Gen ire s on af er Ld which makes he translat in imper unle Capit Hullings is talt

<sup>1</sup> For Indirect Ind I for mert per ! maral 1 1 + last result to 14

Where are we to go [and] make a home? [our] souls are enwrapped [m] love of you!"

On bearing this much, Sin Krishna Chand having smiled, cailed all the cowherdesses near [and] said, "If you are imbued [with] this affection, then dance a dance with me". Herring this speech [and] abandoning guef, the cowherdesses, with delight, gathered around, and Hari is face regarding attentively, began to render (their] eyes fruitful.

As the dark blue one stood [in] the midst [of] the assembly, the beauty [of] the sporting women [was] such,

As though golden creepers had grown from beneath a blue mountain

Afterwards Sri Krishna Ji commanded his Illusion thus, "We will dance, do thou construct a good place for that, and remain here, whoever desires any thing, that same bring [and] give." Maharaj! he, on hearing [this], went [to] the bank of the Jumna, [and] formed a golden circular shaped large terrace, [and] having studded [it with] pearls [and] diamonds, [and] having planted all around it stems of sprouting planten, [and] having lastened on them wreaths and garlands of various flowers, [came and] told Sri Krishna Chand He, upon hearing [that], being pleased, triking all the young women of Braj with him, went to the bank of the Jumna [They] go there [and] look, then the splendour of the dancing circle was yielding four times more brilliance than the moon's orb, all around it the sand was spread out like monthight, the sweetest of cool scented airs was blowing, and [on] one side the verdure of the dense forest was deriving increased beauty from the brilliant inglice.

On newing this scene, all the cowherdesses becoming delighted, fauld going to the-plant of a lake called Mansarowar (which) was near that place, I fand] putting on pleasing I for head [to] often they cannot be seen and ornaments, adorning [themselves] from head [to] fort, they came with excellent instruments—tites, unbriefs, and so forth—[end] composing melodies, and becoming intexticated with love I and J passion, abandoning reflection [and] modesty, (they J onned with Sri Krishna, [and] began to play, to sing Jand] to done. Then Sri Gound, in the centre of the circle of cowherdesses, appeared as beautiful as the moon in the starry formament.

Having related the tale so far, Sri S'okodev Ji said— Listen, Maharaj! when the cowherdesses, having abandoned knowledge and discrimination, in the dance, mentally regarded Hari as their natural husband, and thought him subject to them,<sup>8</sup> then Sri Krishan Chand reflected in Ihaj mind thus;

3 That is, under their influence

<sup>&</sup>lt;sup>1</sup> For julyam read jul sjam 2 Notice the construction of this sentence Is is a method of introducing a parenthetical phrase in Husti

"Now, having become fascinated, they think [me in] their power, [I] come into [their] mind as a natural husband

Modesty having quitted [their] persons they are become ignorant, [they] cling to [and] embrace [me with]

lover like affection,

Knowledge [and] meditation [they] have altogether for gotten, I shall leave them [and] go, they have increased their pride

Let me see what they [will] do without me, afterwards in the forest, and how they will be "Having reflected thus Sri Krishna Chand, taking Sri Radhikâ with [him], became invisible 1

# CHAPTER XXXI

krishna roams through the forest alone with Rådhikå.-He suddenly deserts her

S'el Sukanes, the sunt, said —Mahāriji On suddenly not per ceiving S'ri Krishna Chand, it became dark before the eyes of the cowherdesses, and, becoming exceedingly pamed, [the] yere as agitated as a snake, having lost [his] jewel, is alarmed <sup>3</sup> Here upon a cowherdess began to 33,—

"Tell [me], friend t where has Mohan, having deserted us, gone?

[His] arm was placed [on] my neck, he was fondling [me]

Just now he was dancing [and] sporting in close union with us. In only this much [of time] where has [he] gone? Did not even anyone among you see him going?" Hear ing this, all the cowherdesses becoming exceedingly dejected through the separation, heaving sighs, said,—

"Where shall [we] go? how shall [we] act? on whom shall [we] call?

Where is he? does nobedy know anything? how is Murari to be met with?"

Having said this, [and] becoming infoxicated [with] love [o1] Han, all the cowherdesses began to search about all around, repeatedly singing [his] praises, [and] crying bitterly, began to exclaim,—

<sup>1</sup> For antaradifyin read antardifyin <sup>2</sup> It is believed in india that certa nanakes bear a Jewel in their heads, the loss on which is a great grief to them. "Why have you left us, O lord of Bry ' we have given up everything to you?"

When [they ] found [him] not there, they went forward, [and] said among themselves, "Friend here, forsouth, we see no one, from whom shall we ask, 'Whither has Hari gone?'" Hearing thus, a cowherdess said, "Listen, darling ist has occurred to me that as many animals, birds, and trees as are [here] in this forest, are all sages [and] saints, these have assumed incarnate form [and] come to see the sports of Krishma Do you ask from the e, they are standing looking on , they will point out whither Hari may have gone "I On hearing this direction, all the cowherdesses, disconsolate by [reason of] separation [from Krishna], began to ask from one [bi] one, whether manimate or animate,-

"O bar, pibal, pakar, bir 12 your, lofty form was obtained by meritorious acts.

You, indeed, have been beneficent to others, [and] have assumed on earth the shape of trees

[You] have endured the pains of heat, cold, [and] rain [you] have remained standing for the advantage of

O bark, blossoms, root, fruit, branches! with these [you] are doing good to others.

The darling of Nand having taken the heart [and] posses sions of all, has [he] gone hitherwards? kindly tell [us] O Ladant, amb, [and] kichnart / have you seen Murari

going any where?

O asora champa, karbir 13 have you seen Balabir passing by? O tulsi greatly beloved of Harr! from [his] body [he] nowhere keeps [you] separate,

O blossoming one ! has Harr come [and] met you to day? Who [will] point out to us [where he is]?

O dear jatt, juhi, malatt / 5 has the youthful Kanha; gone forth this way?"

The women of Braj, crying out, said to the deer, "Have you seen the Banwari going in this direction?"

Having related this much, Sri Sukadev Ji said - Maharaj i in this way the cowherdesses, continually inquiring of beasts, birds trees, and climbing plants, becoming replete with Krishna, began to represent the slaughter of Putana, and all the other childish sports [which] Sri Krishna himself had performed, and to search about At length while searching on, [and] having gone some distance, they see, then, the mark of Sri Krishna Chand's feet,

G

Krishna.

<sup>\*</sup> Names of various kinds of fig trees 1 For gay read gaye

<sup>3</sup> Names of trees 4 The fall is deemed sacred and employed in religious ceremonies

Different Linds of jasm ne Banwuri, equivalent to Bineath, " the gorland wearer " an epithet of

[on it], and heaving deep sighs, through separation [from the loved one), was so standing alone in the forest that, hearing the sound of her crying, all beasts, birds, trees, [and] climbing plants were crying [also] And she was thus saying,-

"Alas, Lord! chief of benefactors! where, O capricious

Eihâri! are you gone?

I fam the slave of the asylum of thy feet . O ocean of com passion! hold me in remembrance!

Hereupon 1 all the cowherdesses also, [in] searching on, came up to her, and embracing her again and again, all respectively meeting [with her] felt the same pleasure as anyone would feel [who], having lost great treasure, should find, in the way, half the wealth At length, all the cowherdesses also, perceiving her [ to be] greatly distressed, taking her with them, entered the great forest . and, as far as moonlight was seen the cowherdesses searched for Sri Krishan Chand in the forest Withen in the darkness of the dense forest no path was found, than they all returned thence, [and] taking courage, with the hope of meeting [the lost one], they came and sat on the bank of the Junnat where Sri Krishan Chand had given [them] exceeding pleasure

### CHAPTER XXXII

h shua alandons all the cowherderes in order to test the strength of their affection

SRI SUKADEV JI said -Maharai! all the conherdesses having seated themselves on the banks of the Jumna, being intoxicated with the passion of love, began to celebrate the actions and virtues of Hari, thus, "O beloved one since you came into Braj the fresh and fresh pleasures have here come [and] diffused [themselves] Lakshmi reposing confidence in your feet, has come [and] made a fixed abode [here] We cowherdesses are your slaves in compassion speedily take us in remembrance, since we saw your benefitful, dark complexioned, handsome form, we have become your slaves without purchase your eye arrows mare struck our nearts , beloved one why is not that [in] your

3 For surate read 2 ft the

Here the untranslatable & most adiomatically marks a sudden transition of

thought or circumstances.

The text should read Lakshmi n kar tu nhave chargan hi ds as in the previous the text should read Lakshmi n kar tu nhave chargan hi ds as in the previous transfer to the by Lallu I all merely to editions The kar of ds Lar was thrown out of postion by Lallu I al merely to secure the rhyn e of as and das Lakshmi is the godde s of prospenty

account? 1 Our souls are passing away, now have compassion, abandon harshness, [and] speedily show [thyself] If your sole [wish] was to destroy, why were we saved from the poison bearing [serpent], from fire, and from the inundation? then why were [we] not allowed to die? You are not alone [Jasodk's son, you, indeed, Brahma, Rudra, Indra, and all the other gods, humbly have brought for the protection of the world

"O Lord of Life" it is a great surprise to us, that if you will still your very own, then whom will you protect? Beloved one you being the searcher of hearts, why not remove our grief [and] fulfil the hope of [our] hearts? Art thou heroic only against weak women! O loved one I when your gentle smining love fulf glances, and the bend of [your] excl., and the brilliance of [your] excs, the undulation of [your] next, and the brilliance of [your] discourse, come into our minds, then what manifold pain do we not experience! and when I ou were going into the forest to graze the cattle, then, thinking of your soft feet, the stones and thorns of the forest were paining our hearts [You,] gone at damn, were returning it exeming, yet to us the four watches were appearing like four ages. When having seated Jourselves] opposite we were looking [at your] beautiful body, then we were thinking in our minds that Brahma is a great fool in that [he] made an eyeld to place an obstacle in our fixed gaing "

Having related the tale thus far, Sr Sukadev Ji said—Mahariy in this way all the cowherdesses, through [the pain] of separation, celebrating again and again, in various ways, the actions and virtues of Sri Krislina Chand, were tired out, still Bhair did not come Then indeed, having become greatly dejected, [still] with the hope of meeting [him], having abouted the hope of life, becoming senseless from exceeding faint heartedness falling down, [they] so cried [and] exclaimed that, by hearing [them] animate land] ingainnate creature also were

heavily afflicted

## CHAPTER XXXIII

Arishna returns to the cowherdesse, and tells them why he left them

SRI SURADEV It said — Mahārāj! when Sri Krishna Chand the searcher of hearts, knew that "Now the cowherdesses" will no [longer] be saved alive without me."—

3 I or gop you n uj read topejan mush

<sup>&</sup>lt;sup>1</sup> Notice that the verb is singular malfa her and is so in all editions. Neither Hollings nor Estimate, have remarked this and have both instranslated in convequence. First Essiwick, has had to uncent a verb, hkhhid, to be accounted, in or let to give some cense to the passage.
<sup>2</sup> For may used As yh.

Then, in their very midst, the son of Nand appeared,

As a juggler disappears, by closing the sight, and appears again

When Harr was seen come, all arose conscious,

As [when] the vital airs alight on a corpse the senseless members revice

[While he] was unseen the minds of all were agitated,

As though a heart agitating 1 snake, having bitten all, had departed

The lover, knowing [their] pain to be sincere, came [and] arrived,

Having revived all, [he] sprinkled the creepers [with] nectar As lotuses are dejected at night, just so [were] the Braj women,

Having seen the heauty of the sun's orb, [their] large eyes expanded

Having related the tole to far, \$\si\$\], \$\subseteq\$ subseted and "Mishargi on seeing \$\si\$\ ri\$ Kirshian Chand the root of 90, all the cowherdesses at once issuing from the ocean of loneliness, [and] going near time, were as pleased as anyone, having been immersed in a bottomless ocean, having found the bottom, becomes delighted, and [they] stood around [him] or all wides. Then \$\mathbb{T}\ in \mathbb{K}\ in \mathbb{K}\ in \mathbb{M}\ i

"[He] forsakes goodness, [he] accepts badness, decent is pleasing fto him] 4

See, friend having reflected [on this] how [shall we] stay with him?"

Having head this one among them said, 'Friend' do you remain sade, 'Friend' when the benefit, see, I [will] cause Krishna himself to tell [ns]" Having said thus, she, smiling, aked Sri Krishna, "Maharaj 'one, without good being done, akhnowledges good, a second, makes return for good action, a third, in return for good, does evil, a fourth, does not bear in mind even the good which anyone has done. Among these four, who is good, and who had? Explain this [natter] to us." Sri Krishna Chand said, "Do you all listen attentively, the good and the bad I [will] explain [and] rell[you]. The

<sup>1</sup> mani tatha means amorous passion or desire or heart disturbing afficion it is also a name of Kamadeva the Indian Cupid and therefore we have here a play on words.

Lest, indeed, is he who does [good] without having [good] done , as a father loves a son And from doing [good] on [good] being done there is no virtue, that is as a cow gives milk on account of the milking fodder He who esteems good to be evil [you] should regard [as] an enemy The worst of all [15] the un

grateful who obliterates what his been done"

On hearing this statement, when the cowherdesses looking among themselves at each other's countenances, began to laugh, Sri Krishna Chand was alarmed [and] said, "Listen, I am not in the reckoning of these four, is you think [and] laugh about on the contrary, my method is this that whoever desires anything from me the desire of his heart I satisfy Perhaps you may say, If this is your course, then why did you go fand leave us in this way? The reason is this I tested your love Do not think this wrong , believe what I say to be quite true! Having spoken thus [he] afternards sud,-

"Now I have trued you; you remembered [and] meditated

You have increased [your] affection for me alone, like a poor

person [who] has acquired wealth, Thus you came [for] my service [you] abandoned regard for the world [and] the Vedas

As a Vaitage abandons [his] home, and giving his heart, entertains love for Hari

How shall I confer greatness on you? I cannot recompense you,"

Should I live a hundred of Brahma's years, still I should not be free from the debt II owel you

## CHAPTER XXXIV

hashna dances with the conherdesses his special diaco-The reason for the dance explaned

SRI SUKADEV, the saint said -O King! when Sri Krishna Chand in this way had uttered this agreeable speech all the cow herdesses giving up anger being pleased arose, [and] joining with Hari experiencing a variety of pleasures being immersed [11] 10v, began to sport Then .-

For pariking read pariking

In this id on ham far is the eq valent of he see In standard H dille thrate would be ha sise fall and i sae See note? p 8

Krishna used the Yoga illusion, [and his] body became many

To all the pleasure [they] were wishing [he] gave, sport [and] the highest affection

As many cowherdesses as were [there,] just so many bodies Sri Krishna Chand assumed, [and] taking all [of them] on the terrace of that doncing ring, again began to dance [and] sport

Two [and] two the cowherdesses joined hands, between each two [was] Harr the companion.

two [was] Harr the companion, Each thinks that he is at her side, and does not recognize

another [of the illusions], Finger is placed in [his] fingers, they whirl round delighted.

taking Hari with [them].

Cowherdess [and] Nand's soq, alternately, [like] a dense

cloud [and] lightning all found, The dark Krishna, the fair Braj women, like a gold and

sapphire necklace. Maharail in this way standing, the cowherdesses and Krishna began to tune various kinds of musical instruments, to run over the airs of many very difficult melodies, to play [instruments, and] to sing; and selecting tunes [and] extemporizing in shrill, sharp, solemn [tones, those] raised a half tone, a tone, [and] a third, [and] dancing so as to represent speech. And in the joy they became so absorbed, that no recollection remained to them of even body or mind. Here the breasts of some were un covered; there the diadems of others had shipped, on the one side, the pearl necklaces being severally broken were falling, on the other side the wild flower wreaths. The drops of perspira tion on [their] forelillads were glittering like strings of pearls, and the ringlets on the most fair faces of the cowherdesses were dishevelled as if young snakes from lust of nectar, having flown up, had attached [themselves] to the moon. At times a cow herdess joining with Sri Krishna's flute, was singing in treble pitch, sometimes one was tuning her notes quite alone And when any one, having stopped the flute, was bringing forth from [her] throat its note entire, exactly as it was, then Han remained as forgetful fof all else) as a child seeing his face in a muror is

in this way, singing [and] damang on, practizing various kinds of coquety [and] ogling, they were guing [and] receiving enjoyment, and metually pleased, hughing merrit, embaring repeatedly, (they) were making officings of fother [and] orimins. Then Brathin, Rudra, Indra, and all the other god,, and Gandiarras, each with his wife, seated in cas, looking on at the pleasure of the during circle, with delight were raining down flowers. And the wives gazing on that pleasure, enviously were also me the hearts, the "Illad we been born in Bray, then we

also had danced [and] sported with Hari. And there was such harmony of the Rags and Rāgms, that, by hearing it, wind [and] water also no longer flowed, and the moon, together with the starry firmament, being astomshed, ramed down nectar with its rays. Meanwhile night advanced, then six months had passed away, and no one was aware of it. From that time the name of that night has been The Night of Barhmal.

Having related the tale so far, Sri Sukades Ji said —Lord of the Earth! while engaged in the sport of dancing, a fancy enterted the mind of Sri Kirishia Chand, then taking the conherdesses [he] went to the bank of the Jimmi, entered the water [and] sported in the stream, [and] having releved fatigue, [and] come out, [and] sausfied the desire of all, [he] said. 'Now four gharts' of the night remain, do you all go home! Hearing this direction [and] becoming dejected, the cowherd esses said, "Lord' how can reveleave your louts feet [and] go home? Our greedy mind, indied, does not at all agree [to what you have] said! "Sri Kirishiqi said," Listen, as Jogs! mediate on me you also should mediate, wherever you may be I will be near you!" On hearing this remark, having become satisfied, all took, leave [and] each went to her own home, and no one among their families knew this secret, that they had not been there

Having heard thus much of the story, King Parikshit asked Sri Sukader Ji, the sum, thus, "Compassionate to the humble! explain to me this If Sri Krishin Chand, indeed, took incarnate form [and] came [into the world] in order to slay Asuras [and] remote the burden of the earth, and to give happiness to good [and] priosi [people, and] to promote the course of virtue, why did he dance [and] sport with the wives of others? This, indeed, is the act of a libertine, who senjoys the wife of another

Sukadev Ji said,—

Listen, King' you do not understand this mystery, [and] regard God as human,

By the remembrance of whom sin departs, effulgent cleansing fires are [his] body,

As anything falling into a fire, that same, having become fire,

Notice jan as the sign of the plural, and remark that the firm klypo is used because a se se of futurity is mended. The mediation is to take place in the alterquint course of the women's liver.

For jon read jo

<sup>&</sup>lt;sup>1</sup> Mays and Rightle are different modes of constructing melodies according to the lat in prince ples of mour There are say V<sub>1,2</sub>, or principal modes, and each of these has five dependent methods, or ki<sub>2</sub> is. Sometimes the lotal number is exclosed as the life two Three different forms of melody here postupe in coin exclosed as the late of the of sou ds in a way best calculated to anaken special sentiments thus the meloduce of the various kight as a latent to different periods of the day.

What are not the powerful doing? Thus, indeed, by acting, interfer, with destine, as Siva II took poison, and having swallowed [it] adorned in throat, and made a neckbar of a black while. Who know their course of action? Thus, indeed, do nothing for themselves, [but] they who hold their worship in runsimbrance [and] is any boon, they give to them just such [a...]

boon as they ask]

Of them, than, then is the method, that they appear united to file but, having reflected, you will perceive (thir) they show (themselves) as exparate from all as the leaf of the botto in water by from the water). I have already informed you of the birth of the concludescy, that the goldkesses and the custs of the Veda, to see Jand] touch Han, came [and] took birth in Bray. And in this way Sri Riddhiki also, having obtained the boon from Bahnal, for the purpose of serving Srl Arishus Chamb, come [and] took buth, and remined in plus care of the Lord.

Having end this much, Sri Suk (es. Ji said — Mahāra) i it is said thus, "Reserv the actions of Dury, but do not give I joury much to the doing of them." I furnous celebrates the furnoit the leril of Cowhardesses, [he] attuns, ferriess [and] unmoved, the highest algority, and the front which results from bulling attit cight places of pilgranger, just such results from the with by

singing the praises of Sel Kristina

### CHAPTER XXXV.

hrishna give alisation to Sult fin-Ile slays S'ankhachur, and gives his jenel to Balacam

Sel Sukaius, the saint, resumed —O King! I im Jabout loj relate the exposed how Sri Kushai Resured Vidyudint to cross [the ocean of contence] and slew Sankhachur, 3 do you listen attentively. One day, Nand Ji, Itaving called for all the conherds, and to them, 'Brothers' when the birth of Krishina took, place, I made this promise to the family goddess Ambhald? that when Kri has should be twelve years old, on that day I would go out, with the cuty fold.], and with the sound of musical instru

<sup>&</sup>lt;sup>1</sup> These statements refer to the legend that at the mysh cal character of the ocean for the production of the water of life, S. na saillowed the protocon prenously generated which turned his throat the "The Humens of Sina needs, the field to enhance his leaver." The small, a flow with Sina week as itemfying symbol becomes an adornment by reposing on ha person. "It builds" means, "the bearest of spetia," and is reckoned one of a class of "Judgidars" means, "the bearest of spetia," and is reckoned one of a class of

gen.) Southathly means "one whose top Laot is in the form of a shell?

I dishift is a name of largate the wife of Sua, t is also the name of one of the female domestic details of the lama vert

ments perform [her] worship That day, by her favour, we have seen to day, now we should go forth, and perform worship"

On hearing this speech from the 'mouth of Nand Ji, 'all the cowherds rose [and] ran, and each of them hastily fetched from his house the matenals for worship. Then, indeed, Nand Rae also caused the apparatus for worship, and milk, curds, [and] butter to be placed on certs and bahangui,' accompanied by [his] family, and went on [until] he arrived at it he place [vacred to] Ambikā. Having gone there [and] bathed in the waters of the Straswati, Nand Ji called the Purohit, [and] taking all with [him, he] entered the temple of the goddess, [and] twishipped according to the Scriptures. And the things which had been brought to be offered-were placed before [her, and] having perambulated [ceremoniously, and] joined hands, [he] said with humility. "Mother!" by his your Kahn has become twelve years.

old " Having spoken thus, [and] prostrated [himself, he] came out of the temple, [and] fed a tifousand Brahmans Hereupon, as it had become late, Nand Ji, with all the inhabitants of Braj, having performed their vows of pilgrimage, remained on the spot At night they were sleeping when a dragon came [and] seized the foot of Nand Rae, and began to swallow [it] Then on seeing that, with fear [and] agitation, he began to exclaim "O Krishna? speedily remember me, otherwise this [creature] will devour me "s" On hearing his voice all the Brai du ellers, both men and nomen,3 started from sleep, [and] having gone near Nand Ji, [and] procured light, they saw a dragon was hing there, holding his foot. Meanwhile Sri Krishna Chand Ji having arrived, as soon as he before them all, had placed his foot on the back [of the dragon], it at once changed its form, [and] becoming a handsome man making obeisance, stood before [Krishna] with joined hands Then Sri Krishna asked him, "Who art thou? and for what sin didst thou become a dragon? tell [me] that" He, hanging his head, meekly said, "Searcher of Hearts I, you know all my origin, that I am the magician named Sudarian I was dwelling in Surapur, and, through pride, esteemed nobody any

tlung in comparison with my beauty and excellence 'One day, seated in a car, I went out for a turn, then, where the Rishi Angiras' was seated performing penance, I went back

<sup>1</sup> Bamboo poles laid over the shoulder, with goods attached to each end for easy

Filere the Present tense stands for the Fairer to show the imm nence of the act. Not ce, also the form night (not night) This participal form increases the emphases and rapid ty of the idea. See Handl Minnal p 190. In all previous ed mons ha Arathma' is repeated, and as Lastwick housell translates

ed tions he Arishas' is repeated, and as hastwork himself translates

It would have been more in conformity with practice to have written hid the
high purish but in all previous edutions it is as in text.

Angress is a famous histor, or same, and the author of many hymns of the Rig verts. He is one of the seven great Rights and had a meraphous origin from Lindau's mouth. He is reputed the figher of several gods, the sacred hymns and even of mankind

wards and forwards over him a hundred times. Once, as he san the shadow of the car, he looked up [and] angrily cursed me, thus, 'O conceited one' become a dragon snake!'

"This much resued from his mouth, when I, becoming a dragor, fell down Then the Rishi said, 'Thy deliverance will be through S'ri Krishna Chand', on this account I came and seized the foot of Nand Rae Ji, that you, by coming, might deliver me, therefore, Lord of Compassion 1 you, having come, have kindly delivered me" Having said which, Vidyadhar performed perambulation, [and] receiving the command from Hari, [he] prostrated himself, took leave, mounted [his] car [and] went to Surlok And, having witnessed this incident, all the Braj dwellers were amazed. At length, as soon as it dawned, having presented themselves before the goddess, they went all together to Brindaban

Having related the story so far, In Sukadev, the sunt, sud—Lord of the Earth once Haladhah, and Gobind, with the cow herdesses, were singing away delightedly, one mount night, in the wood, when, in the midst of it, a Yaksha named Sankhachur, an attendant on Kuver, on whose head [was] a jewel, and [who was] exceedingly strong, [suddenly ] came [upon them]. [He] saw. then, on one side, all the cowherdesses engaged in sport, and," on the other side, Krishna and Balades, enraptured, singing away as if intoxicated When some [idea] occurred to him, [he] sur-rounded the Braj girls, [and driving them] before [him] was carrying them off Then the Braj women, being frightened, cried out, "Save Fus], Krishna! Balaram!"

On hearing this issuing from the mouth of the cowherdesses, both the brothers, tearing up a tree [and] bearing it in their hands, ran forward, as a raging elephant rushes on a hon, and, having come there, said to the cowherdesses, "Fear no one, we are arrived" On perceiving them like Death, the Yaksha was terrified, abandoned the cowherdesses, [and] fled for his life Then Nandalal left Baladey Is with the conherdesses, and went himself, seized [the Yaksha] by the back hair [and] threw [him] down , finally, striking transversely, [he] cut off his head, took the

jewel, came [back and] gave it to Balaram Ji

# CHAPTER AXAVI

# The conherdesses sing the praises of Krishna

SRI SLKADEV, the saint, said -O King! while Hari is grazing cows in the forest, the Braj girls come to Nands wife, sit down, [and] sing the glory of the Lord The sports which Sri

<sup>1</sup> The rod of t ches

Arishna played in the woods, the cowherdesses related, seated at

"Listen, Friend 1 [when] he is playing the flute, animals and birds find gratification

Devi, with her lord, rechned [m] the car, [their] ears, hearing the sound, were fascinated

Bracelet [and] ring fall from the hand, [the sound] has stolen away recollection from the perturbed mind and body 1 Just then," says a woman of Bray, " the clouds, quite over

come, left off thundering .

Hatt is singing with unwavering delight, eyebrows, hand, and cheek [he] sways [to the metre],

The doe, with her loved one, hearing the flute, is brought to a standstill, the Jumna is deflected, the cows are there collected together

The fascinated clouds fori) a shade, like an umbrella held over Krishna,

Now Harr hastens to the thick arbour, [and] again all come [with him] to the fig tree , \$

The roaming cowsare following, [when] collected he took them to water

It is become evening, now Harr returns, the cow long, the flute sounded "

Having related the story thus far, S n Sukadev Ji said to King Parikshit - Maharaj in this way, the conherdesses all day are continually celebrating the virtues of Hari, and at eventide, going forth [and] meeting with Sri Krishna Chand, the source of joy, they joyfully conduct [him home], and then the lady Jasod's also, having affectionately wiped the dust covered face of [her] son, embraces [him, and] feels delight

# CHAPTER AXXVII

Knishna slays an Asura in the form of a bull and h miself bather at all the places of pilgrimage miracu on ly brought together to expeate the crime - kans endeavours to entrap him at an entertainment. The mission of Akrur for that purpose

Sri Sukadev Ji said — Vaharaj one dav Sri Krishna [and] Balaram, having grazed the cows, were returning home at night from the wood, hereupon an Asura came, as a very large bull, and mingled with the cows

thing, and at another time something else

<sup>1</sup> Arrabin 18 3rd pers plural Acens of foram (for front) "10 (al)", hard 18 the Past tense of foram and agrees with its object modis as usual Loth Eastwack and Hollings failed to catch the meaning of this pa sage.

2 of funt how and again" mean that at one time he does one

His body reached to the sky, [he] made [his] back as hard as a stone,

Two great horns, sharp [and] erect, [were his], [his] red

eves were filled with excessive rage,

With tail up lifted, he careers about roaring, stopping [and] stopping, wandering about, [he] drops dung,

[His] shoulder writhes, [he] moves [his] ears, all the gods,

abandoning [their] tars, took flight,

With [his] hoof [he] digs up the river banks, and upsets a mountain with [his] back

Then everyone became affinghted, the guardians of the

world [and] those of the [ten] quarters [of space] trembled.

The earth shook, S'esha quivered, woman and cow mis

On seeing this all the cows scartered to the right and left, and the Brai dwellers running came where, behind all, Krishna [and] Balaram were coming along Making obeisance [they] said, "Mahara, I in front an exceedingly great bull is standing, save us from him" Upon hearing this statement, the Searcher of Hearts, S'ri Krishia Chand, said, "Do not fear him at all, that low creature, assuming the form of a bull, has come, he wishes his death from us " Having said this much, [he] went forward, [and] looking at him the Forester said, "Come to us, thou who hast assumed a deceitful body, why art thou terrifying others? why art thou not coming near me? That which is called the enemy of the lion does not rush upon the deer See I I myself am Gobind in the form of Death I have slain [and] extirpated many such as you "

Having spoken thus, then, striking his arms [defiantly], he challenged [thus], "Come fight with me" On hearing this speech, the Asura rushed on as angrily as though the thunder bolt of Indra were come As often as Harr forced him back, so often he, regaining strength, was coming on Once as he (Hari) dashed hum down, he urntatedly arose and squeezed Hari between both [his] horns Then Sri Krishna Ji, also, dexterously slipping out, quickly put [his] foot on [the Asura's] foot, and, seizing his horns, wrung [them] round as anyone wrings round a wet cloth At length he sank [and] fell, and his life departed [from him] Then all the gods, seated each in his car, joyfully began to rain down flowers, and the cowherdesses and cowherds began to celebrate the glory of Krishna Hereupon Sri Radhika Ji came and said to Hari, "Mahara, I in that you have killed a bull formed [object], sin has resulted, therefore do you now come [and] bathe at a place of pilgrimage, then touch anyone "1 On hearing this expression,

<sup>&</sup>lt;sup>1</sup> The sense 18, as sin has been incurred by slaying an object which was merely in the form of a cow, therefore purification should be performed before touching anyone. Notice is kd, meaning a from this.

the Lord said "I [will] summon all places of pignings 110 Braj itself." Saying this, he went to Gobardhan [and] caused two deep pits to be dug. There all the places of pilgrimage came in bodily form, and each pronouncing his own name threw water in those [pits], and departed. Then Sr Krishna Chand having bathed in them, came out, gave many cows a lams, fed numerous Brahmans, [and] became purified. And from that very day those [tanks] have been renowned as the Tank of Krishna [and] the Tank of Radia.

Having related this episode, Sri Sukades, the saint, said — Maharaj one day Narad Muni Ji came to Kans, and when, in order to increase his anger, he exponded to him the existence of Balatam and Syam,<sup>2</sup> the coming of Mâya, and the secret of the depatture of Krishaa, Kans angrily said, "Narad Ji' you speak this troth

At first he came [and] g) e a son, increasing the confidence [of my] mind,

[of my] mind,

As a cheat, having shown something, takes all one's wealth,
[and] runs off"

Having said this, he summoned Vasudev, seized [and] bound [him], and placing [his] hand on [his] shoulder, said with emotion,—

"I have discovered [that] thou wast a deceiver, I thought thee a good person, Thou didst send away Krishia [and] gave [him] to Nand,

Devi came [and] revealed to us [the affair],

In [thy] mind was one thing, the mouth said something different, to day surely I will kill [thee], just here.

The friend, kinsman, servant, [or] helper, [who] practises deceit [is] a great sinner,
[Thy] mouth was sweet, [thy] mind filled [with] poison,

through deceit, [thy] mind filled [with] poison

He who [is] self interested [and] minical to others, than him a field is better "s

Having chattered thus, Kans began to address Nirad JI thus, "Maharaj I have not decovered anything of the secret of High School (Fidlow's) mind, there was a boy, and a grid was brought and shown i, he whom they) said hind been immearried, went into Gokal [and] became Halades." Having you'd this minch, [he] angrils bit [hir] hip fandl raised [hip] sword, when just as he was about to slay Vassides, Narad, the saint, sexing [his] hand said,

Sydm, the dark thee' I s name of Krishpa.

<sup>\*</sup> ju in the second hemistich is the relative, we sell the correlative, diskly of diskly it one who labour for sell," and fara-disklyd, it "one who injures another"

\*\*Lit, "as he will ed thus," Let me skay Varuler "

"O King! keep Vasudet to day, and act so that Krishna and Balades may come here" When Narad, the saint, had thus counselled [and] departed, Kans shut up Vasudev [and] Devaki in a chamber, but himself becoming disturbed by dread, he called for the Rikshas named Kess [and] said,-

"O mighty one ! thou [art] my retainer, I have great hope from thee.

Do thou go at once into Braj, [and] having slain Ram [and] Krishna, show [their bodies] to me"

Upon hearing this direction, Kesi," having received the order, took leave, prostrated [himself, and] departed to Brindaban, and hans sent for Sal, Tusal, Chanur, Arisht, Byomasur, and others his ministers They came, [and he] began to instruct them, thus, "My enemy has come near to dwell, do you, having reflected in your minds, extract the thorn which rankles in my heart" The ministers said, "Lord of the Earth" you yourself are powerful, whom do you fear? What great thing is it to slay Rama [and] Krishna? Do not be anxious, we will point out [to you] the device by which they may come here, by stratagem or force

"In the first place, let us have constructed here, in a good fashion, such a beautiful arena, that, upon hearing of its solendour, the folk of the various cities and villages shall arise and hurry to see [it], afterwards, do you cause a sacrifice to be offered to Mahades, and have goats [and] buffaloes sent for, as offerings Having heard this news, all the Braj dwellers will bring offerings, and with them Rama [and] Krishna will also come Then some wrestler will overthrow them, or some other strong [fellow] will slay them at the gate" On hearing this statement,-

Kans, giving heed, said, "Good advice the ministers have He symmoned wrestlers, treated [them] respectfully, [and]

gave [them] betel 3 He then convened a meeting [and] said to his greatest Rak shasas, "When our rephews Rama [and] Krishna come here, let someone among you slay them that the worry of my mind may depart" Having instructed them thus, he next called his Mahout, and said [to him], "A violent elephant is in thy power,

do thou take [him] to the gate [and] tay there 4 When those two 1 j ; men, ' in that which may induce Krishin and Baladev to come do thou act For it read to The throwing down of betel was a challenge to a difficult explot those who

took up the betel pledged themselves to alternal the risk.

Not ce the Re peciful Imperative in 190 because implying an idea of **futurity** 

shall come, and place foot on the door, do thou cause them to be torn in pieces by the elephant. Let them not escape by any means. If thou shalt slay those two, thou shalt receive whatever

you may ask' 1

Thus having addressed [and] admonished all, [and] having fixed the fourteenth of the dark half of karttik for the sacrifice to S wa, Kans, at eventide, summoned Akrur, received [him] most courteously, conducted [him] within the house, placed [him] near him on a throne, took [his] hand, [and] with exceeding affection said, "You are the greatest in the family of Yadu, intelli gent, religious, [and] brave, therefore, all know [and] honour There is no one who having seen you, is not pleased, hence, as Bawan went [and] effected the object of Indra, and by stratagem deprived Bali of the whole of his kingdom, and sent Raja Bali to Patala, so do you perform my work Then at once go to Brindaban, and, as best you can by force or fraud, bring hither the two sons of Devaki It is said, They who are great, themselves bearing the pain effect the object of others.' Herein to you, indeed is [committed] the entirety of my reputation What more shall we say? As best you can, bring them here, then here they will be quite easily killed, either, on seeing [them] Chanur will overthrow [them] or the elephant Kubaliya will seize [and] tear [them] to pieces Otherwise, I alone will arise [and] slay [them], and will effect my purpose with my own hand, and, having slain those two, afterwards I will kill Ugrasen, because he is very deceitful, [and] wishes my death Afterwards Devakis father Devak, having burnt with fire, I will submerge in water, [and] along with him, having slain Vasudes, I will eradicate the worshippers of Hari Then reigning free from annoyance, I will go [and] unite with Jurasindhu, the ficree, who is my friend, from fear of whom the nine divisions [of the universe] tremble, and whose attendants are Narakasur, Banasur, and other most large [and] mighty Rakshasas,-provided you bring [here] Rama [and] Krishna "

Hasing said these words, Kaus began to instruct Akrir, thus, "Do you, having gone into Brindlian; asy in the house of Nand, "Do re is a secriber to Siva, a how is set up, and there will be amount of the sports there." Hearing this Nand Upnand, with the cowherds, will bring goats [and] buffalce as presents, along with them Nishan [and] Balades will also come to see This device for hinging them I have pointed out to you, for the rest, up are intelligent if any other story will succeed, then make trug [and] say [it]. What more should I say to you? It is "said.—

I mush whiled dhan "mouth saked wealth," anything the mouth may ask. This is on is of on I much take required.

I Disam the dwarf, the first the first meareast in of kishou.

<sup>\*</sup> you have as at may be ; an it on often employed to express ? to the best of one and by anyhow one can

Should the ambassador be of surprising [capacity], whose intelligence [is] his strength,

Bold in the affairs of others , place confidence in him "1

On hearing this statement, at first Akrur reflected in his mind thus, "If I now say anything honestly to him, then this [person] will not regard [it], it is, therefore, better that now I should say what is pleasing [and] agreeable to his mind. So it is said in another place, 'Say that which pleases one.' "Having reflected thus, Akrur, joining [his] hands [and] inclining [his] heads, said, "Maharal J so in have given good advice, we also have accepted this direction most respectfully? Nothing has power over fate." A man forms many designs [and] hurries. [to their realisation], but obtains the mere [previously] written result of fate. They project one thing, another happens. [The design] imagined in one's mind does not occur.' Binding, the future, you have except tated this affair. It is not know, what will happen. I have accepted your direction, to morrow ht dawn I will go, and Rama [and] Krishna I will bring." Saying thus, [and] taking leave from Kans, Akrur came home.

#### CHAPTER XXXVIII

Krishna destroys the Asuras Kesi and Byomasur

S'rt S'UKADEV Ji said "—Mahārā) I am [about to] relate all the particulars, how Sn. Krishna Chand killed Keis, and Marad wend [and] priased [him, and] afterwards [how] Hari killed Byomasur, do you listen attentively. As soon as it was dawn, Keis came no Brindalom as an exceedingly high terrific horse and, with very red eyes distended nostrils, ears [and] tail erect, [he] began to paw about [and] tear upthe ground, and to neigh [and] writhe [h i] shoulders repeatedly, and to kick

On seeing him the cow boys, feeling dread, ran off, [and] went [and] told 5 ri Krishna He, having heard came where he was, and, having seen him tightening [his] gridle for the fray, striking [his] arms, [and] roaring like a hon said, "O thou who are greatly belowed of Kans, and hast come as a horsel why art thou 'shiowing others about? Come, 'night with me, that I may see thy might! How long with thou flutter round the lamp like a

<sup>1</sup> tatanau should be one word, it is a Braj form for "of h m

str charld s, having raised it to the head, as a s gn of submission

<sup>3</sup> Lit \* no power moves over fate \* After chill, a Participle used adjectivally, some such word as abhipraya is understood

moth? Thy death has drawn near" Hearing this speech, Kesi angrily began to say within himself "To day I will see this one's might, and having seized [and] chewed [him] up like

sugar cane, I will accomplish Kans's object "

Having said this much, opening [his] mouth, [he] ran as though he would swallow up the whole world On coming up at first, as he stretched forth [his] mouth at S'ri Krishna, the latter at once with a push forced [him] backwards When the second time, having recovered [himself, he] stretched forth [his] head [and] ran, Sri Krishna putting his hand in his mouth, making [it] like an iron staff, so extended [it] that he stopped his ten orifices with Then Kesi agitatedly said within hunself, "Now [my] body is splitting How is this? [1] my elf have taken my own death into [my] mouth As a fish, swallowing the hook, gives up life, so I also have lost my life " &

Saying this, he made many attempts to get the hand out, but not one were of avail at last, breath being stopped, the stomach burst, and staggering [he] fell. Then from his body the blood flowed forth like a river. At that time, the cow boys severally coming began to look on, and Krishna, going forward

into the wood, stood under the shadow of a Kadam tree

Meanwhile, Narad Muni Ji arrived [there] with a lute in [his] Making obeisance, standing up, [and] sounding the lute, recounting all the sports and actions of Sri Krishna Chand's past [and] future, said, "Lord of Compassion! your sports are infinite! In whom is there so much capacity that he can recount your exploits? But I know your compassion so far that you, to give happiness to worshippers, and for the preserva tion of the good, and for the purpose of destroying wicked Asuras, again [and] again taking incarnate form, becoming manifest in the world, are removing the burden of the earth"

On hearing this speech, the Lord dismissed Narad, the saint He prostrating [himself] set forth, and [Krishna] himself, accompanied by all the cow boys [and] friends, having seated [himself] under a fig tree, first having made one a minister, another a councillor, another a general, himself becoming King, they began to play the game of royalty, and afterwards blind man's buff Having told the story so far, Sri Sukadev Ji said -Lord of the Earth I—

He says to Tayonasa, [mahi] shuddening, trenblain frame, "Foe destroying Byomasur, the powerful! thy frame is excellent in the world,

As the Son of the Wind1 [was the assistant] of Rama, just so [art] thou my messenger of death,

<sup>&</sup>quot;He killed Kesi early in the morning,' kins heard this remark.

<sup>&</sup>quot;Son of the Wind" (in Sanskint par andtmara) is an epithet of Hazuman, the monkey, who was the friend of Rama,

Slay [and] bring [here] the son of Vasudev, to day perform my object [and] return "

Having heard this, joining [his] hands, Byomasur suid, "Mahāraj ' whatever shall be possible I will do to day, my hody is at your service. They who are greedy of life, feel abashed [ax] giving life for their master. The glory, [and] virtue of [both] servant and wife is in this, that he [or she] gives up life for the master's sake." Having said thus [and] taking up the betel on [account of Rirshia [land] Balades, '[land] making obeissance to hans, Byomasur went to Brindiban. Going along the road, having assumed the driguise of a cowherd, he proceeded on, [and] jarried where Hari way playing blind man's buffwith the cow boy s [and] friends. On gening [there], when from aft he joined [his] hands [and] suid to Sri Krishia Chand, "Mahāraj 'cause me also to play with you," then Hari calling him ilear said, "Do not keep the desire of anything within thyself, play with us whatever sport thou desirest." Having heard this, becoming pleased, [he] said. "The game of wolf and rams is a goodone." Sri Krishia Chand smilingly said, "Very well, do thou become the wolf, and the cow boys be the rams." They began to play together.

Then that Asura, taking them one by one, and placing [them] in a caye of the mountain, placing a stone across its mouth [and] confining [them], came back. When he had so placed them all [and] returned, and Sri Krishna remained alone [he] chal lenged [him, and] said, "To day I will accomplish the object of kans, and will slay all the yadubases?" Having spoken thus, abandoning the disguise of a cowherd [and] becoming in truth a wolf as he sprang upon Hart the latter sexed [him] gripped [his] throat, [and] with blows of the fist beat [him] to death, as they

slaughter a goat for sacrifice

## CHAPTER XXXIX

### Aktut attives at Brindahan and dehvers his message

Sel Sukadden, the saint, said — Maharaj! Kesi and Bỳomšsur were killed on the 12th of the dark half of Kartitis, and, quite early in the morning of the 13th, Akrur came to hans, took leave, mounted [his] charots, [and] reflecting within himself as follows, set out towards Brindshan "What devotion, penance, ascrifice, alims, pulgrimage, for] vow, have I performed, of such [a nature] that, by its ment, I should obtain this result? As far as I know, all this life [I] have never moked the name of Hari

[I] have always remained in the society of Kins, where should I get the secret of worship? Yes! [in some] previous birth, [I] may have performed some vurtuous act, and this, probably,1 is the result of the force of its merit, that Kans has sent me to bring Sri Krishna Chand, the source of joy Now, [bj] going [and] getting a sight of him [1] shall render my birth profitable

"Having joined [my] hands, I shall fall at [his] feet, then, the dust of the feet on [my] head I will place?

Those feet which the removers of sin, Sri Brahms and the

rest, are worshipping, Those feet which alighted [on] the head of Kali, those feet

filled with the breast [and] sandal .5 They danced well the circular dance, the feet which roamed

after the cows. [By] the dust of which feet Ahily i crossed [the ocean of

existence], from which feet the Ganges issued,

Having tricked Bali, [those feet] accomplished the object of Indra, those feet I shall see to day

Omens are to me propitious, herds of deer are passing to the right "

Mahardil having reflected thus, Akrur then began to say within himself, "Let them by no means suppose me the mes senger of Kaus!' Again he reflected "He whose name is The Searcher of Hearts' regards the affection of the heart and recog mizes every friend [and] foe He will never think thus, on the contrary, upon seeing me, he will embrace [me, and] place his soft lotus like hand on my head, then I shall give pleasure to my Chakor like eyes, [by] regarding fixed, that moon body of which Brihma, Rudra, Indra, and all the other gods are con tinually thinking?

Having related the story thus far, Sri Sukadev It said to king Parikshit - Vlahārāj i in this way reflecting, [and] driving [his] chariot, Akrur Ji went from this direction, and from the wood, [in] the other direction Srf Krishna fand | Balades with the cow lads, having grazed the cattle, were also come. Then there

facily at the moon

ho to ho = " may probably be

<sup>2</sup> farihau and dharihaun shoul | have been printed as here, and not diri led into two as in text

<sup>1</sup> Lastw ck cons lers & what A zn fa sa to stand for Luchandana " red san lers' but the latter wor i is formed by the pref x in " had," " infer or " and the poet is not I kely to have selected the inter or san fall wood as the stuffing for the sacred feet Hollings expan is the word Ard, "the Ireast" into the milk of the breast and he priladly took coursed from I last on the point. The allusion is most letyly to the softness and amonthers of the sandal-scented feet. The phrase does not occur in the bulha Sigar nor in the Bhagavara I uriga. [Int a la er ed ton real to prod his half chandles see More!]

The Cl abor or red partinge, is supposed to derive much delight from gar of

was a mutual meeting of them both 1 just outside Brindaban On perceiving Haris beauty from afar, Akrim descended from the chariot, [and] running with extreme agitation, went [and] fell at his feet, and was so enraptured that speech came not from [his] mouth With excessive delight, water began to rain from [his] eyes. Then Sin Krishna Ji raised him up, [and] embracing [him] with exceeding tenderness, took [his] hand, [and] conducted [him] home. There Nand Rie, on seeing Akrui Ji, was pleased, arose, [and] embraced [him], and did [him] much honour Haung caused this feet to be washed, the lesseted [him].

The bath attendants came bearing oil, having applied sweet smelling unghents, [they] caused [him] to be

bather

Jasodá gave [him] a cooking place [and] a board [on which to sit and eat, and] fed [him] with the six flavoured delicacy

When, having rinsed his mouth, [he] sat down to cat betel, then Rand Ji, having asked after [his] welfare, said, "You, indeed, are a very worthy person among the Yadubansis, and have always preverved your dignity, tell [me] non, how are you faring with the wocked Kans, and what is the condution of the people there? tell the whole secret." Akur I said.—

"Since Kans has been [in] Madhupuri," [he] has given pain to everyone

[You] have asked, what [18] the city's prosperity, the condition of the subjects is miserable

As long as Kans is in Mathura, how will the Yadu family escape?

As the hunter is the enemy of animal, rams [and] she

So is Kans [the enemy] of the subjects, everyone suffers distress.

Having and this, again [he] spoke, "You, indeed, know the proceedings of Kans, what more shall we say?"

### CHAPTER XL.

hrishna accepts the invitation and goes to Mathurl with Mand and all the cow brids— Mrur, on the road, sees hrishna to his relestial form.

SRI S'UKADEN Ji said —Lord of the Earth! when Nand Ji had done conversing, Krishin [and] Balaram, calling Akrur by a sign, led [him] apart

in seamer the justifier non-of inflexions in it is vay implies no na y 2 I'mek ifier, the city of besety, an me of hathurk

Respectfully [they] asked [his] welfare, "Tell [us], paternal uncle, the affairs of Mathura,
Are Vasudev [and] Devaki well? Has the king fallen out

Are Vasudes [and] Devaks well? Has the king fallen of their foe?

Exceedingly wicked is our maternal uncle Kans, who has done away with the whole Yadu race

Some violent disease of the Yadu family has taken birth [and] come, that has plagued all the Yadubansis, and, if you ask the truit, Yasudev [and] Devaki are getting all this misery for our sake, had they not concealed us, they would not have got [into] all this trouble" Having spoken thus, Krishna again said.—

"What did they say to you [when you were] going, they whose debtors we shall ever remain?

They must be thinking of us, in [their] difficulty, suffering deep distress"

Hearing this, Akrur Ji said, "Lord of Compassion I you know all I relate the mjustice of Kans, who has frendship with no one Vasudev and Ugrasen are constantly meditating on death, but, up to the present time, they have escaped by their destiny, but since Narad, the saint, came [and] stated circum stantially all the particulars of your existence, gives and manacles have been placed on Vasudev, [and he] is kept in great misery And to morrow, at his (Kans's) place, there is [to be] a sacrifice to Mahādev, and a bow has been set up, everybody will come to see, therefore [he] has sent me to call you, talling [me] this, "You go [and] cause to be brought [here] Nand Rae with offerings for the sacrifice, along with Rāma [and] Krishna', there fore I am come to take you" Haung heard this statement from Akrur Ji, Rama [and] Krishna came [and] said to Nand Råe.—

"Kans has called for [us], listen, Father, Uncle Akrur has told [us] this affair

Take milk, rams, [and] she goats, it is the sacrifice of the bow, give these [as offerings]

Let all go together along with you, the king has spoken, there should be no tarrying "

When Sri Krishna Chand Ji had thus counselled [and] spoken to Nand Ji, Nand Råe Ji immediately summoned criers, and sent round a proclamation through all the city, saying this. "To morrow, as soon as dawn [breaks], everyone assembling will go to Mathura, the king has summoned [us]" From hearing this statement, as soon as it was dawn, each taking a present, all the Braj dwellers arrived, and Nand Ji also, taking milk, curds butter, rams, goats, [and] buffaloes, causing carts to be yoked, accompanied them, and Krishna [and] Baldees also, taking with them their cow hads [and] friends, movinted a charior.

In front were Nand [and] Upanand, after all [were] Haladhar [and] Govinda

S'ri S'ukadev Ii said -- Lord of the Earth I all at once hearing of S'r1 Krishna Chand's departure, all the Braj cowherdesses, having become exceedingly agitated [and] distressed, abandoning home rising in confusion, ran, and lamenting, raving, stumbling [and] falling, came where Sri Krishna Chand's chariot was As soon as they came having stationed [themselves] around the chariot [with] joined hands, beseechingly they began to say, "Why are you leaving us, Lord of Bray? Everything is given [into] your possession, the affection of the good never dimin ishes, it ever remains, like the lines on the hand, but the affection of a fool remains not, like a wall of sand What fault has been committed against you such that you are going [with your] back towards us? " Having thus addressed Sri Krishna Chand, next the cowherdesses, looking towards Akrur, said,-

"This Akrur is very cruel, 1 [he] knows nothing of our

Without whom for an instant, everyone [of us] is widowed, that one [he] is taking away with him,

Deceiful Krur has become hard hearted, who gave the

name Akrur in vain?

O Akrur! perverse, void of understanding! why [are you] afflicting the weak [and] helpless?"

Uttering such very bitter expressions, abandoning reflection [and] modesty, seizing the chariot of Hari, [they] began to say among themselves, "The women of Mathura are exceedingly wanton, cunning, beautiful, [and] accomplished, Bihari forming friendship with them, becoming subject to their accomplishments and graces will remain there, then why should he think of us? They are very fortunate who will remain with the beloved one What fault has happened in our devotion [and] penance, for which Sri Krishia Chand is deserting us?" Having said thus among themselves, again they began to say to Hari, "Your name is the Lord of Cowherdesses, why are you not taking us along with you?

"Without you how will each moment pass? [when] for an instant concealed, the bosom bursts [with grief]

Having shown affection, why are you causing separation? relentless, pitiless, you bear no affection"

The beautiful ones are thus praying there, fallen into the ocean of misery, [they] are thinking

They remained gazing steadfastly towards Hari, like a charmed doe [or] the Chakor [gazing at] the moon ,

Tears are bur ting forth from [their] eyes, [their] locks having become loosened, are scattered over [their] faces.

<sup>1</sup> Alel knd, ktile cruel A play on words

Sri S'ukadev, the saint, said -O King! at that time the con herdesses were in the condition which I have stated, and Jason Rant, with motherly affection, embracing [her] son, weeping greatly, with exceeding affection was saying, Son! take provision for the number of days [that may clapse till] you return thence, having gone there, make friendship with no one speedily come [back, and] show yourself to your mother Hearing this speech, Sri Krishna descended from the chariot [md] having instructed [and] counselled all, [and] taken leave of [lis] mother, prostrating [himself, and] receiving [her] bles ing, [hc] again mounted the chariot [and] departed Then from the one direction, Jasoda Ji, with the cowherdesses, exceed ingly agittitud, crying greatly, were calling out "Krishna", and from the other direction, S'n Krishna, standing on the charot was keeping on calling out [and] saying, "Do you go home don't worry about anything, in only four or five days we shall be hack again "

be brick again." Thus calling out and grzing on, when the charot had dispraced [in] the distunce, and the dust had spread to the heavens, insomuch that even the pennon of the charot was no longer visible, then, becoming disconsolate, all at once the whole of them, comulsed like lishes without water, swo and [and life After a time, reguining consciousness, [they] arose and a fixing the hope of the engineem [to return] in mind [and] can soling [hirself], in the one direction, Jasoda Jh, taking all the cowherdesses went to Brindship and in the other direction or in the shade of the direction of the built of the Juma There the cow last carm, and Hari also stopped the chartot in the shade of a figure your medium and Hari also stopped the chartot in the shade of a figure your medium.

Rae, ri Krishna Chand said to Nand Rae, "Do you please take all the cow lads [and] proceed onwards, let Uncle Akrur bathe the grads we also havill come fand] ton [you]

ifterwards, we also [will] come [and] join [500].

Hearing this, taking all [the party] Nand Ji advanced and Akrur Ji, having undressed, washed [his] hands [and] feet rinsed [his] mouth, [and] laying gone to the bank entered the water, taken a dive worshipped [offered] n bhation prayed [and] medicated again dived [and] opening [his] eyes looked in the with his chariot there with his chariot.

to l Again, having raised [his] head he beheld [that] the Yadu
Chief is seated [in] the very same place
He is astonished reflecting [in his] heart, "Murari [is] on

to h the charrot afar,
state Both [the brothers] are seated [under] the shade of the
Braj fig tree, [yet] I see those very [two] in the water

fig tree, [yet] I see those very [two] out [and]

butter I don't apprehend the mystery of their being out [and] accomp in [the water], which shall I call [their] true forms?

them th

Maharaj Akrur Ji continuing to observe one and the same form out [and] in [the water], was simply reflecting, when, in the midst of it, at first, Sti Kirshia Chand Ji, becoming four-armed [and] bearing the shell, discus, club, [and] lotus, appeared in the water with all [lis] worshippers, Suras, Muns, Kinnaras, Gandharvas, and others, and, afterwards, hiving become Seshacil, [he appeared again] Then Akrur, having seen [that], was still more periplexed

# CHAPTER XLI

#### Aktur celebrates the gory of Knishna

Skt Sukader, It said — Maharaj I skule] continuing to stand in the water, knowledge [came] to Aktur, by mediating on the Lord, during a long time, then, joining [his] hands and the Lord, during a long time, then, joining [his] hands and you alone are Creator [and] Destroyer I for the sake of worshippers, having come into the world, you assume endless shapes, and gods, men, [and] saints are [but] parts of you, having become manifest from you alone they are so contained in you alone, as water [rinch,] having issued from the ocean is received [back] into the ocean. Your greatness is mempirable "who can utter it? you ever remain Virst warupa": [Your] lead [is] heaven, the earth lis your] foot, the sea [your] belly, the sky [your] naie, the clouds [your] hair, trees [are] the down [of your] nead; the flower moon, and sun, Indra [is] your] erran, [your] eyes [are] the moon, and sun, Indra [is] your] erran, [your] eyes [are] the moon and sun, Indra [is] your] erran, [your] eyes [are] peech, aur [is] your] settle, water [is] your] seech, the closing of Iyour] eyes [is] mght [and] day in this form you are ever resplendent! Who can recognize you?" In this way having offered praises, Aktur, mediating on the feet of the Lord, said. "Lord of Compassion! keep me in your protection!"

<sup>&</sup>lt;sup>1</sup> Schhaulf, 'the sieeper on Sesha' This alludes to the mythological sleep of Vishitu on the back of the smale Sesha before the creation of the present world. While so reposing Brahma arose from out of his form, and proceeded with the work of creation.

<sup>\*</sup> Viridi-marifus "consuling of Virij" The first progeny of Brahma, or the primary male power, produced from the female portion of Brahma sown substance was named Virij, or 'the respleadent From Virij all namated treation arose, and thus the term what swaring intimates that Kruhma is Creat on embodied.

## CHAPTER XLII

Kushna and his companions enter Mathura—Description of the city—Krishna robs the King's washerman, and then kills him

Sel Sueader Ji said —Mahārāj I when Sri Krishna Chand had exhibited [himself] in a variety of forms in the water, like the deliusions of a puggler, [and] had withdrawn [the illusion], Alvar Ji, having issued from the water [and] come to the bank, per formed obesiance to Han Then the beloved of Nand asked Akrir, thus, "Uncle I in the cold season, why stay so long a time in the water? We were anxious about you, [asking] My has uncle forgotten to think of going on the journey? Having gone [into the water], did you see anything stringe? I Explain this [matter], that the doubt of our ninds may depart "

Having heard [this], Alfar, closing [his] hands, said, "You know all, Lord of Brait

[You] revealed [yourself] admirably in the water, no action of Krishna [need occasion] surprise,

I have become confident of you, quickly, O Lord! set foot [towards] Mathura

Please delay not here, speedily go [and] accomplish the work." On hearing this statement, Hari histily seated [himself] on the chariot, [and] taking Akrer with [him], departed, [and] stopped [at the halting place] And Nand, all the cowherds and the rest, who had gone on ahead, had pitched [ther] tents outside Mathwar, —and watching for krishia [and] Bahadey, with exceeding anxiety, began to say among (thermelles, "Wh) so much delay [in] bathing? and why has I farn not yet come? "where, hereupon, coming along, the Source of Joy, Sri Krishia Chand, also went [and] met [them] Then, [with] hands joined [and] head bent down besechingly, Akrir Ji said, "King of Braji now come [and] make my louse hely and revealing [yourself] to your worshippers, give [them] happiness." On hearing this request, Hari said to Akrir.

" First discharge [your] duty towards Kans, then point out

your dwelling,
Present the submission of all who had [previously] gone
away "! Having heard [this], Akrur went [with]
downcast head

1 have come the phrase from his translation. Hollings does not a Two expose on my 1/2 has been readed by hold Hollings and Fastwick. It members they who having gone , but its grammu cil connection with the rest let not not evident. Influent diverts Advis to present the hundle respects of all those who had premisely left Matharit, but who were now returned to fall those who had premisely left Matharit, but who were now returned to fall those who had premisely respect to the control in the Sucha Safprinor and the state of the safe of the safe

in the Bhagavata lurant

Proceeding onwards, for a certain time, [he] descended from [his] chariot [and] arrived where Kans was seated [in] an assembled council. On seeing him, [the king] arose from the throne, came down, [and] with exceeding friendliness met [him], and very courteously taking [his] hand, [and] conducting [him], caused [him] to sit near him on the throne, [and] asking his welfare, said, "Tell me news of where you went"

Having heard [this], Akrur, instructing, said, "The greatness of Braj is unutterable

How shall I express the greatness of Nand? I placed your direction on [my] head, 1

Rama and Krishna are both come, all the Braj dwellers have brought offerings,

[Their] tents are pitched on the river bank, carts [and] a great crowd have alighted."

Hearing this, Kans joyfully said, "Akrur Ji' to day you have done a great thing for me, in that [you] have brought Rama

[and] Krishna, now go home and repose "

Having related the story so far, Sri Sukadev Ji said to King Parikshit —Maharayi I saul to King Parikshit —Maharayi I saul greceived the command of Kaus, Akrur Ji went to his house He began to reflect, and Joutside the city,] where Nand Jandl Upanand were seated, Haladhar and Gobind [went and] asked them, thus, "Should' we receive 30 our permission, we will inspect the city" Having heard this, at first Nand Rae Ji brought out some sweetmeats to eat, [which] both the brothers are to together, afterwards [he] said, "Well, go, see,"

[and] return, but stay not long "

As soon as this direction had issued from the mouth of Nand, the chieftain, gladly both the brothers, accompanied by their cow boys [and] friends, proceeded to see the city. Advancing forwards, [tph] saw then [that] there are, outside the city, all around, woods, groves, flowers, [and] fruits, on them binds are seated narshing a great variety of pleasing notes, and very great lakes filled with pure water, in them blossoming lotuses, on which was not expert of the same bumming, and on the banks awars, cranes, and other [nater-]burds are disporting [them selves], a cool, perfumed, gentle breeze is blowing, and art enclosures of the very large gardens bette grounds were planted, in the very midst, beds of various kinds of flowers extending for niles are blooming, in vanous places, at the stone wells [and] water pits, wheels [and] buckets were in motion, [and] gardeners, singing away such stongs, were irrigating.

Having gazed upon this beauty of the woods [and] groves, being delighted, the Lord, with all [his companions], entered the town

<sup>1</sup> See note 1, p 97, but for chard, read charlif

of Mathura What is that city like? around which [are] copper forts, and a strongly built wide ditch with water, four crystal gates, whose panels were of eight metals, inlaid with gold, and in the city, palaces of various colours-red, yellow, green, [and] white-of five storeys [and] seven storeys, so high that they were holding converse with the clouds, the brilliance of whose spires [and] pinnacles shone like lightning, banners [and] streamers were fluttering, from lattices, windows, [and] apertures came the sweet savour of incense, at each door were placed pillars of plantain tree and golden vessels filled with [growing] sprouts, garlands [and] wreaths were formed, in every house instruments were playing, and, on one side, a variety of jewelled golden palaces, belonging to the King, were glittering, the beauty of which cannot be described Such [was] the beautiful, delightful city of Mathura, which Sra Arishna [and] Biladev, taking the cow lads with [them], went to see

There was great bustle [in] the city of Mathura, [on] the coming [of] Nand s son.

[On] hearing [it], all the people of the city ran, forgetting house [and] work .

And the beautiful women of Mathura, hearing [the news with their] ears [were] really much agitated

They called out this speech to each other, 'Balabhadra [and]

Muran are coming,

Akrur is bringing them come, Friend, now our eyes will see Some left [their] food [and] bathing, some rose [and] left dressing [their] hair

They forgot the amorous dalliance of [their] husbands, ornaments [and] clothes were put on any how

Just as they were [they] rose [and] ran , [they] came to look [upon] Krishna,

Laying aside shame, modesty, [and] fear, some [at] the windows, some at the balcomes, some stood [at] the doors, some ran wandering about the lanes ,

Wherever the women stood, stretching out [their] arms, [they] pomted to the Lord

"In blue dress [was] the fair Balaram, [with] yellow silk Ghanasyâm i was covered.

These are the two nephews of Kaus, from them no Asura escapes:

Of whose accomplished manhood? we are hearing, their form let us see with full eyes .

In a former birth someone did [some] meritorious act therefore Providence has given this manifestation [as 1] reward "

<sup>1</sup> Ghamais im, "dark blue cloud, a name of kri has referring to his dark colour \* purusharth means " man's object " and compreses all the lofty purposes for which man exis s The implication in the text is that Krishna was the embods ment of all that man should be and desire

Having related the tale thus far, Sri Sukadev, the saint, said -Maharai in this way, all the citizens, whether women or men, were keeping on conversing in a variety of ways, [and] looking on [the brothers], were in ecstasy, and in whatever market, road, [or] square, Krishna [and] Balaram, with all [their entou rage were happening to be,1 there, each standing at his own house, sprinkling respectively perfume [and] sandal scent, joyfully they (the people) were raining down flowers, and these regarding steadfastly the splendour of the city, kept on saying thus to the cow lads, "Brothers ! let no one mistake [the way ] and if any one should mistake, let him go to the last encampment " Mean while, having gone some distance, what do they see?-the washermen of Kans, laden [wah] bundles of washed clothes. bearing large packages, intoricated, besmeared with colour, singing the praises of Kans, were coming along from outside the city Seeing them, Sri Krishna Chand said to Baladev Ji, "Brother ! snatch from them all the clothes , dress yourself, and cause the cow lads to be dressed [in them], what remains allow to be plundered" Having instructed the brother thus, Hari, having gone near the washermen with all [his companions], said,-

"Give us clean clothes, after we have met the King [and]

returned, take [them] back,

The dresses [of honour] we shall get from the King, some from among them we shall give to you."

On hearing this statement, the chief washerman among them

laughingly began to say,—

"Having folded, we shall deposit [them], do you come up to the king's door,

Then, having approached the gate, take [them], give [us] what you please

[You] are roaming from wood to wood grazing cows, cow herds [by] caste, wearers of blankets,

Having assumed the guise of jugglers [you] are come, the wearing of royal garments suits [your] inclination,

Joining together [and] proceeding to the King [in] the hope of obtaining dresses [of honour],

What good hope of life [you have], that same [you] are again now about to lose"

again now about to lo-e

Maning heard this remark of the washerman, Hari again mining said, "We, for our purt, are asking in a straightforward manner, why do you understand us in a reversed ense? No harm will happen to you through groung us the clothes, on the other hand there will be acquisition of fame! Hearing this statement, the washerman angrily said, "Just look at the face [of

<sup>3</sup> As within f, it ough separated should be construed together, the compound verb means "to pass" "pass by "thappen to be," or "to turn up"

the fellow who wants] to wear the King's cloth, go from before me, otherwise I [will] slay [you] at once no hearing this speech, angrily Sri Krishna Chand struck [him] obliquely [a blow with] one hand, that his head flew off like an ear of Indian corn. Then all the companions and servants who were with him, one and all, abandoning the bundles [and] packages, fled for their lives, and going to Kans eried out. On the other side, Sri Krishna ]i took all the clothes, and having dressed himself [and] caused [his] brother to be dressed, [and] shared [some] among the cow lads, the rest he gave to plander. Then the cow lads, each being exceedingly pleased, began to put on the clothes in random fashion.

Having tightened the waist, they put the coat [on their] feet, and thrust the drawers on their arms,

They knew not the secret of dressing, Krishna was laughing in his heart

As they were advancing onwards from there, a tailor having come, prostrated [hinself], stood up, joined [his] hands [and] said, "Mahār yi I, so to speak, am called Kans's servant, but m [my] heart I am ever celebrating your virtues alone Kindly bid [me] then I will fit the clothes, by which [means] I shall be called your servant "

As soon as this speech issued from his mouth, the Searcher of Hearts, Sri Krishna Chand, knowing him to be his servari, called him near [and] said, "Thou art come at a good time, good, fit [the clothes]" Then he quickly unseaming, opening, cutting, trimming, sewing, accurately adjusting, [and] arranging, dressed all [of them] together with Râma [and] Krishna, in the clothes Then the beloved of Nand, giving him emancipation, [and] taking him] with him, proceeded onwards.

There came the gardener Sudamâ, [and] respectfulls took [the parts] to [his] house,
He dressed them all in garlands, [in] the gardener's house

were rejoicings

### CHAPTER XLIII

hall flatter server to broker and a ground to rewark.—Leating broke the bow of Vahides, and slaughters the good

SRI SUMADEL JI said —Lord of the Farth! perceiving the attachment of the gardener, [and] being gratified [thereby], Sri Krishna Chand, having conferred beatitude upon him, moving forward thence, [be] sees before [him] in a lane a hump-

backed woman, with cups filled with saffron and sandal, placed in the middle of a tray, [which she] held in [her] hand, awaiting [him]. Han asked her, "Who art thou? and where art thou taking this?" She said, "Compassonate to the Lowly! I am the servant of Kans. my name is Kubig. I constantly rub [and] apply sandal to [the body of] Knås, but with [my] heart I am celebrating your vittues, by the power of this [mental service] to day, having obtained a sight of you, [I] have made [my] birth advantageous, and have received profit from [my] eyes Now the desire of [this] servant is this, that I may receive the Lord's command, then [with] my own hands I may apply sandal [to your body]"

Perceiving her deep devotion, Hart sud, "If there is [any] satisfaction to thee in this, then apply [tq!" Upon hearing this declaration, when Kuhjā, with great affection [and] carnestness had rubbed sandal on Raima [and] Krishna, then Sri Krishna Chand, perceiving the affection of her heart, kindly placing foot on foot, [and] applying two fingers under [her] chin, drew [her] up, [and] made her straight On the application of the hand of Hari she became very beautiful, and with exceeding meckness began to say to the Lord, "Lord of Compassion 1a you have kindly made this servant's body straight, compassionately now come [and] make [her] home holy, and, taking rest, give happines to [this] servant." Having heard this, Hari, taking her hand, smilling began to say,—

ad, anning, began to say,--

"Thou hast removed our fatigue, having met [us, thou] hast applied cool sandal,

[Thy] beauty, disposition, [and] qualities, O fair one ! [are] excellent, my affection for thee will be endless,

Having slain Kaus I wilt come [and] meet you" Saying thus, Murari moved onwards

And Kubjå, having returned home, [and] having filled a chauk! with saffron [and] sindal, [and] fiving in [her] mind the hope of meeting Hari, began to indulge in rejoicings

The woman of Mathurâ come there, [and] having seen [her] are astonished [and] say,

"Great indeed is thy fortune, O Kubji to whom the Creator has shown affection

What difficult pensance have [you] performed, such [that] the Lord of Cowherdesses has met [and] embraced you?

We, well [formed], have not seen Harr, thre [he] has met, [and] been exceedingly loving to ".
All the women are talking thus there, Muran is roaming

about, looking [at] Mathura

<sup>&</sup>lt;sup>3</sup> I chard is a square place which, at marriages and other festire occasions, is filled with sweetments, etc., which are consecrated and distributed among variors.

In the midst of looking about [in] the city, the Lord, with all This companions], arrived at the gate of the bow On perceiving them hilariously coming, with their [bodies] stained with colour, the gate keepers angrily said, "Whither are you coming along in this direction, boors ! Stand off, this is the royal portal" Pretending not to hear what the door keepers said, Hari, with the others, went straight on, and proceeded to the place where the bow of Mahades, [which was] as long as three paim trees, massive, [and] heavy, had been placed On reaching [it, he] quickly took [it] up, [and] having drawn [it] with the greatest

ease, broke [it] as an elephant breaks a sugar cane

Hereupon all the guards placed there by Kans, who were watching the bow, attacked [Hari] The Lord slew [and] over . threw them also Then the citizens, having seen this act, by reflection having become assured [in their minds], began to say among themselves, "Behold t the King, scated in his house,1 has invited his own death, he will not escape alive from the hands of these two" And Kans, having heard the tremendous sound of the breaking bon, being terified, began to ask his people,
"What was this the great sound of?" Hereupon several of the
King's people, who, standing afar, were seeing [what had occurred], uncovering [their] heads, went [to the King, and] exclaimed, "We swear by the King! Rama [and] Krishma,

having come, have excited a great bustle in the city, having broken the bow of Siva, [they] have slam all the guarding on hearing this statement, Kads, calling many solder, said, Do you go with these, and by fraud [or] force slay Kraid and Balades, immediately, [and] return 4 as you as soon as this direction issued from the mouth of Kans, each taking his arms [and] weapons went where both the brothers were standing As soon as these challenged them, they came and slew all these also When Han saw that, "No servant of Kans now remains here," he said to Balaram, Brother I it is very long since we came, we should go to the tents, because Father Nand, deeping on national for the tents, because Father Nand, deeping on watching for us, must be anxious [on our account]" Having spoken thus, taking all the cow lads with [him], the Lord, pro ceeding with Balaram, came where the tents had been pitched. On coming [there] he said to Nand, the chieftain, "Father | we, having gone into the city, have witnessed good sport, [and] returned", and he showed his clothes to the cowherds

Then, having looked, Nand, counselling, said, "Kanh! your habit is not departing [from you] ,

This is not our village [in] the Bray forest, it is the place of Kans Rae,

Here do not violence, bear in mind my instruction, O son!"

<sup>1</sup> ghar bathe " seated at home," means that the danger was needless king in the discharge of his duties may expect to meet death, but here kans, 'in a perfectly uncalled for way, invited his own destruction 'Lit', 'the oath of the king!'

When Nand Rae J had ended this counsel, the beloved of Nand very affectionately, said, "Father! [we] are hangry, please give what our mother has sent [for us] to eat!" On hearing this, he brought out [and] gate the comestible matter which had come with [them] Krishina [and] Baladev, having accepted [it], in conjunction with the cow lads, ate [it] up. Having related the story so far, S in Sukadev, the saint, said.—Mahāraj! on the one hand, these, having come, [and] with great gratification having supped, slept, and, on the other, hearing again and again! of the doings of Sin Krishina, in the mind of Kans exceeding anxiety arose, then he had no peace ather sitting or standing. He was fretting [in his] heart of hearts, [but] his pain [he] was not telling to anyone. It is said,—

As the weevil eats into wood, [and] no one knows the pain

[the nood suffers],

So anxiety being in the mind, intelligence, strength [and] the body, diminish

At last [he] became greatly agitated, then having gone into the place, he went to sleep on the bed, but through fear sleep did not come to him

Three watches [of] the night passed [he] remaining awake, [he] closed [his] eyelids, there was sleep for a moment

Then he saw a dream in [his] mind,—the phantom of [his] body is going about without a head,

Sometimes naked [he] bathes in sand, having taken poison, mounted [on] an ass, he hurries along,

Accompanied by demons he dwells [in] a cemetery, [on his] breast a garland of blood red flowers

[He] saw flaming trees all around, [and] young children seated on them

Waharaji when Kans saw such a dream, then he, becoming exceedingly, sagitated woke up, and reflecting seriously, having got up, [he] came out Having summoned his advisers [he] and, "You go at once, [and] have the arena swept, sprinkled [and] prepared, and having summoned all the Braj dwellers, along with Nand [and] Upanand, and Vasudev and the rest of the Yadubarsis, into the arena, have [them] seated and all the various countries' large who are come [here, invite] them also, in the interrin, I al o [will] come

Having received the command of Kans, the ministers came who the verse Managa bad, is using knowly sprabbd, frontly having spread there sitten sevens, faind faving brd affixed there; though shanners, ureaths faind garhands, fand Javing caused various kinds of instruments to be played [they] sent to summon everyone. They came, and early severally garge seated

I Lallà LAI, and previous editions, have the repetition sun sun here

[himself] on his own platform Hereupon Raja Kans also, filled with excessive pride, came [and] seated [himself] on his dais Then the gods, seated in their cars, began to look on from the sky

## CHAPTER XLIV

## Krishna slays the elephant Kubalija

SRI SUKADEV Ji said -Maharaj 1 at dawn, when Nand, Upanand, and all the remaining very great cowherds, went into the assembly of the arena, then Sri Krishna Chand Ji said to Baladev Ji, "Brother ! all the cowherds bave gone before, now make no delay, quickly proceed, with the cow lads [and] friends, to see the

атепа

On hearing this speech, Balaram Ji arose [and] stood up, and vaid to all the cowherd companions, "Brothers I come on, let us vee the preparation of the arena" On hearing this direction immediately all accompanied [him], at last Sri Krishna [and] Balaram, disguised [as] jugglers, tiking with [them] cow lads [and] companions, moving on, having come to the gate of the arena, stopped where the furious elephant Kubaliya, strong as ten thousand elephants, was standing swaying [backwards and forwards l

Having seen the furious elephant [at] the door, Balaram called out to the elephant keeper, c "Listen, Mahaut ! to our advice, do you take the elephant

[to] a distance from the door

Allow us to go near the king, otherwise the destruction of the elephant will occur

I tell [you, it is] no fault of ours, do not think ! Hari a child

This is the Lord of the Three Worlds, having destroyed the wicked, he is come to remove the burden of the earth " Having heard this, the driver angrily said, "I know, having grazed cows, he is become Lord of the Three Worlds, therefore, having come here, like a great here, he is standing hesitating Do not fancy [this] bow breaking, my elephant has the strength of ten thousand elephants, until you fight with this you shall not go inside. You, indeed, have slain many strong ones, but to day, should you escape from the power of this one, I shall think you are very mighty

I plus must be plue, as in previous editions.

Then, becoming angry, Haladhar said, h Listen, O low caste fool!

I will dash [you] down with [your] elephant, say [your] observations with restrained month

Delay is not good, as the elephant will die 1 immediately I tell thee loudly, at once obey what I say "

On hearing these words, anguly the driver urged on the elephant. As he charged upon Baladev Ji, the latter, swinging round [his] hand, struck such a blow that he, shrinking up [his] trunk [and] screaming, retreated back. Seeing this exploit, the greatest warriors of Kans, who were standing looking on, de sparing of their lines, [in their] immost hearts began to say, "Who will be able to conquer these very powerful ones?" And the driver also, perceiving the elephant in retreat, feeling much fear, began to reflect in [his] mind, thus, "If these boys should not be killed, then Kans will not leave me living." Having reflected thus, he again, goading on, inflamed the elephant, and urged [him] upon the two brothers. On coming up, having seized Hari with [his] trunk, [and] thrown [him] down, as he angrily squeezed [him] with [his] tusks, the Lord, making his body minute, escaped between the tusks.

Immediately all arose with fear,—gods, saints, citizens [and] women

Having passed between the two tusks, [he] escapes, the Lord, the Treasury of Strength, gives the challenge

He rises together with the elephant, then [in] sport [he] drives [him] along

Immediately [the people] had a master,2 having seen all the exploits of Syam

Hearing the driving [noise, his] great anger was increased.

twitching [his] Irunk, again the elephant rushed [for ward],
Murari remained ensconced under [his] belly, thinking

[him] gone, the elephant kept looking for [him],
Appearing belind, Hari again shouted out, Baladey went
round in front.

They both began to make the elephant gambol, everybody was frightened [at] seeing [this]

Maliaraj I sometimes Balaram sezing the trunk, was pulling associations Syam [by] sezing the tail, and when he was coming to catch them, they shiped away. For some time they kept on sporting with it thus as they used to sport with calves, mit their] Infancy. At last Hars, sexing the tail [and] swinging [it] round, dashed it down, and killed it with blows. [He] drew

i marshii = mire, i i marshi means "with a lord," or possessed of a lord or ruler—the implicat—a bring that, previously, the people were without a competent ruler.

out the tusks, then, from its mouth, blood, like a river, flowed forth. On the death of the elephant, the driver crime defaulty, the Lord quickly slew him also, [and] threw [him] under the feet of the elephant; and laughing away, both the brothers, deguised as jugglers, each with a tusk of the elephant in [his] hand, went [ind] stood within the arena. Then each of those who saw the beloved of Nand perceived him according to his own individual nature, the wrestlers esteemed [him] a wrestler, the langs thought [him] a lang the gods understood [him is] their Lord the con lads [as] a friend, Nand [and] Upanand supposed [him] a boy, and the young women of the city [thought him] the treasury of beauty, and kains and the rest of the Riskinsast looked [upon him] as Death. Mahanay! on looking it them, Kains, being greatly afraid, cried out, 'O wrestlers, seize [ani] kill them, or drive [them] from before me."

As these words saved from the mouth of Kans all the wrestlers, taking with [them] teachers, sons, [and] pupils, dagused in various ways, striking their arms [defanit]s, for the purpose of joining [in battle], came round Sri Krishia [and] Balazim, on all sides As they came on, these [brotlers] also, gathering strength, stood [to receive them]. Then from among them Chanur, looking towards them, impertinently, said, "listed the payints, lipel wishes to see your fighting, for you, having risticated in a forest, have acquired all knowledge, but do not be anxious in [Jour] mind about anything, wrestle with us [and]

give pleasure to your king "

Sri Krishina said "The King's Majesty, with great kindness, Sri Krishina said "The King's Majesty, with great kindness, has invited us to day, what shall we do to effect his purpose? You are exceedingly strong [and] accomplished, we [art] agnorant boys, how shall we join hands [in' wreating] with join It is said [that] marriage, enmity, and firindship should be made with equals. But we have no power over the king's Myesty therefore we greet to what you say. Spare, us, do not exert strength [and Jing us down. It is fitting to both of its [that] that should be done in which duty resides, and muttedly [wt] should give pleasure to our King".

Hearing [this], Chinur, being fearful, says, "Your conduct is incomprehensible.

You two [are] not mortal children . [you] are some dissembling strong ones

Playing [with] the bow [you] broke [it] in two pieces. Kubahya was instanth, killed [and] crossed [the ocean of existence].

[Who] fights with you experiences no loss, t everyone knows these things

<sup>&</sup>quot;Meaning that, if he of he obtains salvation by himbas, as the elephant men associanting record ging

#### CHAPTER XLV.

Arishna and Balaram engage in a wrestling match and kill their antagonists-Krishna then slays Kans

SRI S'UKADEV, the saint, said -Lord of the Earth 1 with suchlike statements as these, Chânur, striking [his] arms, confronted Sri Krishna, and Mushtak came [and] joined battle with Mutual wrestling began between them

[They] joined head to head, arm to arm, eye to eye.

Gripping each other's feet, leaping, clinging [together], snatching at, [and] shaking [each other]

Then all the people, looking on at both parties, began to say among themselves, "Brothers there is great injustice in this meeting, behold I what are these children, treasuries of beauty, [compared with] these powerful wrestlers, like thunder bolts If [we] prohibit [the contest], Kans will be angry, if [we] do not prohibit [it], our virtue is gone, therefore it is now not proper to remain here, because we have no power [in the matter] " Maharaj ! on the one hand all the people were speaking thus ,

on the other, Sri Krishna [and] Balaram were wrestling with the wrestlers At last these two brothers threw down faud! killed those two wrestlers. On their death, all the [other] wrestlers rushed upon [them], the Lord, in an instant, killed [and] over-threw them also Then the worshippers of Hari, heing de lighted, severally played musical instruments [and] began to cry, "Victory | victory 1" and the gods, seated in their cars. [began] respectively to celebrate Krishna's praises from the sky. [and] to rain down flowers, and Kans, getting extremely pained, being agitated, [and] angry, began to say to his folk, Fellows! why are you playing instruments? Is the victory of Krishna agrecable to you?

Thus having spoken, [he next] said, "These two boys are very wanton , seize [and] bind them [and] take them out of the assembly, and seize the treacherous Vasudey, [and] Ugrasen along with Devaki, [and] bring [them along] Tirst slay them , afterwards kill these two also As soon as this direction had issued from the mouth of Kaus, Murari, the friend of worshippers, in an instant slaying all the Asuras, [and] leaping up, mounted [the place] where, on an exceedingly lofty days, wearing a coat of mail, helmeted, with shock [and] sword, in great pride Kans was stated. He, on perceiving this one near, like Death, in terror

stood up and began to tremble violently

He wished from [his] heart to fly, but through shame he could not fly Raising up shield [and] sword, he began to aim blows Then the beloved of Nand, watching his opportunity, was escaping from his blows, and gods, men, saints, fand | Gan dharvas, respectively seeing this great fight, being alarmed, were crying out, "O Lord! O Lord! speedily slay this wicked one" For some time the fight lasted on the dais, at length the Lord, knowing them all to be pained, seizing his hair, flung him down from the dais, and himself also leaped from above, so that his (hans's) life passed out from the body. Then all the people of the assembly cried out, "Sri Krishna Chand has slain the fellow hans " Having heard this cry, gods, men, [and] saints were all exceedingly delighted

The gods, delighted, again and again uttered praises [and] rained heaps of flowers.

Being pleased, [they] caused drums to beat, [and] said, "Victory victory Nand! Nand!"

The men [and] women of the town of Mathura [had] all their hearts expanded [with joy],

Having seen the moon face of Hari, just as the beautiful lotus [in] the wood is expanded [by seeing the moon]

Having related the tale so far, Sri Sukadev Ji said to King Parikshit -Incarnation of Virtue! on the death of Kans, his eight exceedingly strong brothers advanced to fight. The Lord killed [and] overthrew them also When Hari saw that no Rakshas remained there, he dragged along the corpse of Kans [und] brought [it] to the bank of the Jumna and both the brothers sat down [and] took rest From that day, the name of that place has been Visranta Ghat

Subsequently, having heard of the death of hans, the wives of Kans, together with the wives of his younger brothers, being greatly agitated, grieving bitterly, came where, on the bank of the Jumna, the two heroes, with the corpse, were seated, and each severally looking on the face of her husband, [and] calling to mind the happiness [he had conferred on them, and] celebrating [hie] virtues, in agitation falling about, were on the point of death 1 Hereupon the Treasury of Compassion, Kanh, kindly going near them said.-

"Mother! listen, grieve not, give water 2 to uncle dear No one lives for ever he [15] false who calls [anything] his

No one [15] mother, father, son, [or] relation, there is

nothing but a succession of birth [and] death, As long as a relation 3 remains with one, so long, by asso ciating [with him] should one derive happiness "

Lit "began to de 7 "To give water means 10 pour out a libation of water mixe I with sesuming seeds to propitiate the manes. It is an essential part of the funeral obseques and is also called tilanjali dend from til . sesamum seed and anjall, the two hands hell together like a cup to hold water

2 sanniand is a corruption of sambandh "a connection" or "relation". This

word is not found in dictionaries nor in Eastwick's Vocabulary

Maharaj when Sri Krishna Chand had counselled the queens thus, they rose up thence comforted, came to the bank of the Jumna, [and] poured out the libation to [their] husband And the Lord himself, with [his] own hand, applying the light [to the pyre] of Kans, performed his funeral rites 1

## CHAPTER XLVI

Arishna releases Vasutev and Devaks from prison, places Ugrasen on the throne, and dismisses the cowberds to Brindaban-krishna and Balaram are invested with the Brahmanical thread and pursue Vedic studes-He slays the Asura S'ankhasur, and takes his shell as his own weapon

She Stranger, the saint, said -O King! the queens, together with the brothers' wires, having bathed, washed, [and] lamented, went thence to the royal palace And Sri Krishna [and] Bularam, having come to Vasudes [and] Detaki, [and] having struck the manacles [and] gives from their hands [and] feet, prostrating [themselves], stood before [them, with] joined hands Then, perceiving the form of the Lord, knowledge came to Vasudes [and] Devake Then they, satisfied in their own minds. knew that these are both Creators, having taken incarnate form fand? slain the Asuras, they are come into the world to remove the burden of the earth

When Vasudes [and] Devaki knew this in their minds, then Hart, the Searcher of Hearts, diffused his illustre power, [and] that removed the impression from their minds. Then again they esteemed him as a son, in the meantime S'ri Krishna Chand, with exceeding humbits, said .-

"You, for a long time, have suffered heavy affliction, [and] are bearing us much in remembrance

In this [there is] no fault of ours, because since you placed us in Gokul, [in] the house of Nand, we have been subject to others, we have had no power But this was ever coming into [our] minds, '[We] have never given any happiness to her in whose womb, after remaining ten months, (we) took birth, nor have used seen the hoppiness of (our) parents, (us) have unsted his to no purpose [in] the house of strangers. They have endured great affliction for us, from us nothing originated [for]

rassage.

It is the duty of the nearest relative, or successor, to apply the torch to the funeral pres of a deal p rion " me abould come after have Alik as Panda Logadhyan Mara pents the

their service. In the world they alone are capable who serve their parents. We remained their debtors, [and] were unable to

serve [them] "

Lord of the Earth! when Sri Krishna Ji had thus stated the grief of his heart, then, with the greatest joy, those two [parents] affectionately embraced these two [sons], and feeling happy lost all [their] recent affiction. Having thus given happiness to [their] parents, both the brothers proceeding on from thence, came to Ugrasen, and joining [their] hands, said,—

"Grandfather dear! please now to reign, to day is a lucky

day, -the stars are propitious "

As soon as this issued from the mouth of Hari, Raja Ugrasen got up, drew near, land] Isiling at the feet of Sr it Krishian Chand, began to say, "Lord of Compassion! hear my humble petition As you, having slain the very wicked Kaiss with all the Asuras, have given happiness to worshippers, be pleased to sit on the throne, rule now over Midhippin, [and] cherish the subjects! The Lord said, "Maharia! the Yadibuansis have no regal rights; everyone knows this. When King Jajan! was become old he summoned his soon Yadiu and said, 'Gree me your youth, and accept [in exchange] my old 'ge'. Hearing this he reflected within himmelf thus, 'If I shall give youth to father, [he] having become this youth will indulge, [seculally], in this sin will accrue to me, therefore, the not doing of this is better! Having reflected thus he said 'Father' this cannot be [done] by me'. On hearing this, King Jajati angraly cursed Yadu thus, 'Co', in thy family a king shall hever be'.

"In the midst of this, his younger son named Puru, coming before [imi] with hands joined, said 'Father' give me your aged condition, and do you accept my youthfulfess, this body is of no use [to me] if it is useful to you what can be better?' When Puru had thus spoken, King Jajath being pleased, gave his old state, [and] accepting the youthful condition of that [son], stud, 'The succession to the throne shall remain in thy family' Therefore, grandfather dear! we are Yadubanas, it is

not proper for us to regen

"Do you sit [on the throne, and] reign, set aside all doubt.

We will execute every order which you may give 115.

He who will not execute your commands, him we will
severely punish.

Have no other care [or] anxiety, [but] with justice give happiness to the subjects

Those of the Yadu race who [from] fear of Kans, having left the city have gone abroad,

<sup>&</sup>lt;sup>1</sup> Jay It: properly Yayatt wava famous monarch of the I unar race. The particulars of his I care related in the Sambhava purvan of the Adi parean of the Mahabharata.

Now search for, [and] recall them, give [them] happiness, [and] cause them to dwell in Mathura, Worship Brahmans, cows, [and] gods, give [your] mind to

the preservation of these "

the preservation or these

Having related the tale so far, Sri S'ukadev, the vaint, said—Incarnation of Justice 1 the king of kings, benefactor of wor shippers, Sri Krishaa Chrind, knowing Ugrasen to be his worshipper, having instructed [bim] thus, [und] scated [him] on the throne, gave [him] the mark of royalty [on the forehead] and having displayed the umbrella [of authority], both the brothers,

[with] their own hands, acted as fanners

Then all the unbabitants of the town, being immersed in exceeding delight, began to utter thanks, and the gods (began) to rain down flowers. Maharu I having this placed Ugrasen on the throne, both the brothers took many dresses and ornaments with them. Proceeding thence, they came to Nand Rae Ji, and standing in his presence [with] joined hands, most submissively said, "How can we make [enough of] your greatness? if there were a thousand tongues we should not be able to express your goodness. You, loving us greatly, cherished us as your own sons, [and] showed [us] tender kindness, and [our] mother Jasoda, also, loves [us] greatly, [and] faces her affection upon us alone, duening us alla as her own sons, never even mentally esteeming us as strangers."

Having spoken thus again Sri Krishna Chand said, "O Father! having heard this declaration do not you think ill of it. We utter the thought of our hearts, [when we say] that you alone shall we call parents. But now, for some time, we shall stay in Mathura, ['und] having seen our caste folk, we shall hear the condition of the Yasu family, and, having rejoined our parents, we shall give [theni] happiness, for they have endured much misery for our sakes. Had they not conveyed us to your [place] there, they would not have received [this] affliction." Saying this much "fand] placing the dresses [and] ornaments before Nand, the cheftrun, the Lord, having become free [from the

trammels of ] "ffiction, said,-

"Frpress [our] respects to mother, [and] do you continue to love us

As soon is this statement issued from the mouth of Sn Kn han, Nand Kae buing greath dejected, began to sigh deeply, and the cow hads reflecting [began] to say in their immost hearts, "They are saying a strange thing, from this it appears to us that they treacherously wish to leave [ws], otherwise [they] would not have interest such a harsh speech." Maharij at length from among them a companion named Suddima said, "Brother kanhaya;" shat work hast thou now in Mathuri that harshly abande ming [thy] father, [thou] remainest here? [ft] was well done [that you] killed hase, all the work is seconsplaised, now

please accompany Nand, and having gone into Brindaban, rule [there], having seen the royalty of this place, do not covet [it] in your heart, you will not get such happiness [here] as there

Leten' having seen royalty, fools forget [themselves], having seen elephants [and] horses [they] are pulled out [with pinde] Do not leave Brindaban to reside anywhere else There it is always spring time. The beauty of the dense woods, and of the Junna, is never forgotten by the mind. Brother' if you give up that happiness, [and] do not attend to what we say, [and] having abindoned the illusion of parential affection, should stay here, what greatness will be yours in [doing] this? You will be subject to him to whom you have given the government How will you endure this discredit? This is better than that, that you should not give pian to Nand Rie, [but] accompany him [back]

Reflect on the woods, streams, [and] sports of Braj, do not let the remembrance of the cows pass from [your] mind, We will not abandon [you], O Lord of Braj, all will go along with you."

Having related the story thus far, Sri S'ukadev, the saint, said to King Parikshit —Maharaj I [when they had] said several such things, about ten or twenty remained with Sri Arishha [and] Balaram Ji, and they advised Mad Ra e saying, "Do you, taking all [with you] go on before without hesitation afterwards we, also, bringing these with [us, will] come along "On hearing these words, (them] became—

Disturbed [in mind] all the herdsmen, like [people] stung

by a snake

Irresolutely looking [at] the face [dt] Hari fixed, as a painted picture

Then Baladev I<sub>4</sub>, seeing Nand Rae greatly pained, began to counsel [him] thus, "Father! why are you feeling such grie? In a few days, having finished [our] work here, we also [wili] come. We dismiss you in advance for this [reason], that our mother, being alone, must be disquited, by Jour being gone [hence] she will be somewhat conforted." Nand Ji said, "Son! do you come with us at once, then, having met [your mother] return [here]."

Having spoken thus, becoming much agitated Nand remains embracing the feet [of Krishna],

[His] radiance was wasted away, [his] understanding dimmed, [he] could not retain the water of [his] eyes

Maharaji when Sri Krishna Chand Ji, free from illusive power, saw that Nand, the chieftain, together with the cowherd lads were greatly agutated, he reflected within himself thus, "[If] these shall be separated from me, then [thay] will not remain living"

At once he released his illusive force by which all the world is kept in delusion. On [its] coming, it made Nand Ji, with all [the others], unwise. Then the Lord said, "Father! why do you regret so much? first consider this, that between Mathura and Brindaban the mere interval is what?! We are not going to any distance from you that you [should] experience so much affliction. The people of Brindaban must be troubled, therefore we suit you on in advance."

When the Lord had thus explained [the matter] to Nand, the chefian, the latter feeling comforted [with] joined hands sud, "O Lord I if it appears thus to jour mind, what power have I too As soon as thus declaration issued from the mouth of Nand II, Hari dismissed Nand Râe, with all the cowherds [and] too lads, to Brindsban, and the two bothers themselves, with some of the companions, remained in Mathura Then the cowherds, along with Nand—

Went along all the way thinking deeply, like a gambler

[who] has lost everything
Some [with] consciousness, some without consciousness,

[with] staggering feet, falling in the way Going [to] Brindaban, [but] looking [to] Madhuban, s

[with] aguated frames, the pain of separation increased In this way, somehow or other, they arrived at Brindaban On hearing of their coming Queen Jasoda much aguated, came running and not seesing Rama [and] Krishna, becoming greatly distressed bean to say to Nand Ji,—

"O husband' where have you lost the sons? you are coming bringing dresses [and] ornaments,

[You] have thrown away gold [and] preserved glass, aban doning nectar, [you] have toolishly tasted poison,

As a blind person, having obtained the philosopher's stone, [and] thrown it away, then, on hearing [its] virtues, strikes [his] forchead

So you also have lost the sons, and have brought in return dresses [and] ornaments. Now, without them what will you do with your wealth, O foolish husband? For whom [on] the spids being closed the breast is rent say, nithout them, how will the time pass? When they spoke to you of separation, how was your fact?

Meaning these words hand I was much greered and, holding down [his] head made this remark, "True it is that Sri Krishna

Implying that the interval sivery short

Madhuhar is a name of Mathura (See note \* p. tol.)

Meaning that losing a get of them during even the twinking of the eye see the cau e of anguish, what then must be the result of any protracted separation?

gave these clothes [and] ornaments, but I have no recollection as to who brought [them here] And how shall I say what Krishna said? Having heard [then] thou, also, will become pained

Having slain Kans, [he] then came to me, [he] uttered love removing speeches.

They became the sons of Visudes, having fascinated our [affection, they] are gone

I, then, O wife! was astounded, [they] spoke of our nourishing [them]!

Now [do] not, O wife! say 'son' in speaking to Han, know [him as] God, and continue worshipping [him]

Him I, at the very first, knew to be Nardym, but, [under] the force of illuston, [I] escenned [him] as a son." Mahard] when Nand Rie Ji had related [these] perfectly true statements made by Srl Krishna, then, becoming subject to the illusion Quien Jasoda, sometimes thinking the Lord ther son, gricking in flirt] immost heart, repeatedly agritted, and crying, and some times, with wisdom knowing [him as fload, mediting on him eelebrating [his] prinsey, [she] was losing the graf of [hir] heart And, in this fishion, all Brindahan dwelfier, whichtwomm or men, saturated with the love of Hari, were saving various kinds of things, these I have not the power to describe, therefore, now, I am relating the sports of Mathurt, do you laten attentively

Thus—Whin Habdhur and Gosind, having dismissed Nand Rac, went to Vasudos [and] Devill then they, [by] seeing him forgetting misery, expensional such happiness as in sectic, having performed sections fields when he gains the four of his penance. Afterwards Vasudos JI said to Devall, this "Arishn' [ind] Balades have remained with strungers, they have care [ind] drank with them, and do not know even the cuttoms of their easter, therefore it is now fitting that [ive] slightly send for [ind] question the Perobiat What he may say, that we will

do' Devaki said ' Very well'

do? Devaki said 'Very well'
Then Vasudo Ji sen it or his family priest Garga Manu Jl. His
came. This one, bryung told lum all about the doubt of his
heart, asked luis. 'Maharya' now kindli tell us what is fitting
for us to do.' Garga, the saint, said 'I arst summon [hy] in
waition all the caste brettinn "afterwards, having performed the
caste cert mounes invest Rima [and] Krishna with the sterificial
cerd.'?

As soon as this direction had issued from the mouth of the Purohit, Vasudev Ji sent an invitation into the city, [and] in vited all the Brahmans and Vadubans's They came, [and he]

caused them to be seated with much courtesy

Then, at first, Vasuder, according to prescripton performing the caste rites, had the horoscope written, fand] gate to the Brahmans ten thousand cows, with golden horns, copper backs, [and] siter hoofs, [and] draped in yellow silk, which [he] had towed at the time of Sri Krishna lis buth. Afterwards having a festual prepared, [and] having observed all customs [and] to servances according to the prescriptions of the Veda, [he] in vested Rima [and] Krishna with the serificial thread; and guing something to the two brothers, sent [them] forth to study learning

They proceeding on came to the place of a highly scholarly and ver intelligent Rishi, named Sandipan, of the town of Awantika, who was in the city of Karl Prostrating [themselves, and] standing [with] joined hands before [him], with exceeding

humility [they ] said -

"Rishi Ra,e! have compassion on us, give heed, [and] bestow [upon us] the gift of knowledge"

Main'nd when Sin Krishna [and] Balaram had spoken this humbly to the Rishi Sandipan, then he very affectionately placed them in his house, and began to instruct [them] very kindly. After a time they, having studied the four Vedsa, the placed at the single state of the four vedsa, the sery Sastras, the mine Grammars, the eighteen Purlaiss, the Mantras, Yantras, Tantras, Agama, Jjotish, Vadik, Kok, Sangat, fand? Pingala), they became treasures of the fourteen [branches of] knowledge Then, one day, the two brothers, [with] jound! hands, most meeth, said to the preceptor, "Maharia] it is said that if one should take incarnate form [in] many brits, [and] give bountfully [in each], still a [suitable] tetturn for [the gift of] knowledge would not be given, but you, kling into vice our abshirty, should order a preceptor's fee, then

The four India are the Rich-reda, Vajar veid, Sana veid, and Athara veids to Ungalas, according to the Bingarda-Parlan where the Perm Sayar Rigitated, are four treasures on medicine, mainty actione, mainty and mechanics of the sea supplementary intenties to the been seen as supplementary intenties to the Veilsy on photocone, commonly, which has a supplementary intenties to the Veilsy on photocone, commonly, which has a supplementary intenties to the Veilsy on photocone, commonly, which has been seen to be seen t

we, having given to the extent of [our] power, [and] receiving

[your] blessing, will go [to] our home "

"As soon as this statement had assued from the mouth of Sri Krishna [and] Balaram, the Rishi Sandipan, having risen from there, went inside the house reflecting deeply, and he explained to his wife their secret thus," These [two], Rama [and] Krishna, who are both boys, are the imperishable Primordial Male, having taken incarnate form for the sake of worshippers, [they] have come into the world to remove the burden of the earth. I witnessed their sports [and] discovered this secret, for they who are studying uninterruptedly, again and again taking birth, even they cannot reach the bottom of the sea of knowledge, and, behold! with this state of childhood, in a very short time, these [two] have crossed such an impassable [and] limitless ocean. Wintever they wish done they can do in an instant." Having said this, then flel added.—

"What should be asked from them, O wife?" Having heard [this], the beauty, having reflected, says, "Do you go [and] ask [for our] dead son If he be Hari,

he will bring [and] give it"

The Rishi Shridjan, with [his] wife, having come out from the house reflecting thus, facing Sir Krishia fand] Balaram Ji, [with] joined hands, humbly said, "Mahāraj! I had a son, taking him with [me]. I with the family, on a certain festival went to bathe in the sea! At laning arrived there [and] taken off [our] clothes, as [I] began to bathe, with all, on the bank, a great way of the cean came, [and] my son was wished away in it. He never came out again, some shark swallowed him, I have great grid for him, if you wish to give a preceptor's fee, then bring [back, and] give that son, and remove the affictors of our hearts.

Having heard this, Sri Kristina [and] Balardim, making obcusame to the preceptor and the preceptor's wife, ascended the chanot, proceeded towards the sea, for the purpose of bringing their son; and, proceeding on, after a certain time, [they] camto the shore [of the sea,], after a certain time, [they] camto the shore [of the sea,], when, percenting them coming on anguly, the sea, having become terrified, assumed man's form, [and] bringing many presents, issuing from the water, came [and] stood before them, trembling [and] shaking, on the short, and setting down the presents [and] prostrating [himself, with] joined hands, [and] head drooping, with great humility, said.—

"Great [is my] fortuned the I and has reverted [himself], what affair has occurred to bring you here?"

Srl Krishna Chand said —"Our preceptor divinity came here with [his] family to bathe, his son which you washed away with a wave [and] took, bring [back, and] return. For this purpose we are come here."

Hearing [this], the sea, with bowed head, said, "I did not wash away [and] take him,

You are the preceptor of all, the Lord of the World, [you] are the Lord [who] assumed the form of Rama

I have greatly feared since then, and have kept within the himits [of my duty] " Hars said, "If hou dods not take [him], then who else took him anay from here?" The sea said, "Lord of Compassion! I [will] explain this mystery. There is within me an Asura named Sankhasur, in the form of a shell. He gives trouble to all creatures moving in the water, and if anyone comes to bathe on the bank, [he] serzes [and] takes them any Probably he may have taken away your preceptor's son, I do not know. Please come in yourself [and] see"

Hearing thus, Krishna eagerly entered, [and], going on, reached the centre of the sea, Upon seeing Sankhasur [he] killed [him], rending open [his] stomach, [he] cast [him] out,

[He] did not find the preceptor's son in him, [he] said recretfully [to] Balabhadra.

"Brother I have killed this one to no purpose" Balaram Ji said, "Do not [be] anxious Now do you bear this [as an emblem] 'Hearing this, Hari made that shell his weapon Afterwards proceeding onwards thence, the two brothers came into the city of Yama, the name of which is Sanyamani ( $\epsilon$  "restrating"), and Dharmaraj is the ruler there.

On seeing them, Dharmara rose from his throne, fand] coming forward, courteously conducted [them in] Having seated [them] on the throne, washed [their] feet, [and] accepted [their] foot water, [hs] said, "Happy [is] this place I happy [is] his city! where the Lord having come, has manifested [him self], and has fulfilled the purpose of his worshippers! Now please give some command that [Jour] servant may execute it." The Lord said, "Bring my preceptor's son [and] give [him to me] !

Ås soon as this direction issued from the mouth of Hari, Dharmaria went quickly (and) brought the lad, and [with] joined hands, humbly said, "Lord of Compassion! by your favour! I knew from the very first that you would come to take the preceptor's son, therefore I preserved him carefully. Up to the present [I] have not given to this boy a [second] birth" Maharaj! having said thus, Dharmaril gave the boy to Hari The Lord accepted [him], and immediately seating him on the chariot, proceeded theree, [and], in a certain time, bringing [him], stood before the preceptor And the two brothers, having joined [their] hands, said, "Draine Preceptor! now what order is there?"

Hearing these words [and] seeing the son, the Rishi Sandipan, being greatly pleased, gave many blessings to Sri Krishina [and] Balarani, [and] said,—

"Now what should I ask, O Murari? [You] have given me a son [and] great happiness,

A disciple such as you [is] a great glory to me, [iii] peace [and] happiness now set forth home"

When the preceptor had thus ordered, both the brothers, taking lease [and] prostrating [themselves], seated on the chariot, proceeded on from there [and] cume near the city of Nathura. Having heard of their coming, the Raja Ugrasen, with Vasudes, [and] the citytens, both women and men, all rose up [and] hurried [to him], and having come cut of the city, met [him], obtained great happiness, [and] spreading silket carpets, conducted the Lord, with sounding instruments, into the city. Then in every house festivities began to take place, and congratulatory songs to resound

#### CHAPTER XLVII.

Krishga sends Údho to Enndaban to comfort the cowherds and cowherdesses

S'ai Sukades Ji said —Lord of the Earth I am [about to] relate the diversion how Sri Krashan Chand remembered Brin daban, do you histen attentively. One day Hari said to Balaran Ji, "Brother! all the residents at Brindában, by remembering me, must be experiencing great graf, because the limit [of time] I had fixed with them has expired, therefor, it is now fitting that someone should be sent there, that [he] may go, console them, [and] return.

Haying this advised [his] brother, Hari called for Odho [and] and, "O Odho! for one thing, you are a great friend of curs, for another, you are] very clever, wise, and bold, therefore we wish to send you to Brindaban, that you may go [and] impart knowledge to Nand, Jasodo, and the conherdeses [und] console them, [and] return, and bring Mother Robin! [here] "Odho said, "Whattere order [is given while obeyed,"].

Then Srt Krishna Chand said, "Livet of all, do you cause, knowledge to arise in Nand the chieft un and in Jivodi Ji, [and] clear way their mental fascination, [and] in this way counseling [them], say that they should think me near [and] abandon grief and abandoning the idea [of] son, [they] should worship [me] as God. Afterwards say to those conhecteses, who, for my service, have abandoned respect for the world [and] the Vedas, [and] day, and inght are each briting the glory [of my] sports, and, [on] the hope of the limit [of my absence] being formed, have taken their lives in (their) hands, 'thus, ID you abandon the iden [of] husband, [and] worship Hari is God, and give up greening at separation."

Maharaji fixing directed Odho thus, both the brothers together wrote a letter, in which were written suitable courtieses, compliments, [and] blessings to Nand, Jisodi, the conducte fand] the lads, and having advised all the joung women of Braj Ito practisel devotion, gave fix into] the charge of Odho, and said, "Now alone will read out this kter, as far as you are

able advise them all fand? return speedil!

Having uttered this message, the Lord, dressing Odho in his own clothes, ornaments, [and] crown, and seating [hum] in his own charies, dremised [hum] to Brindaban. H. driving the chariot, proceeding on, for a certain time, from Mathural, driving the charies, the charies of deeply, emboured arbours, various kinds of brids are uttering fascinating melodies, and [that] hither and thither, white, jellow, brown, [and] blick clows, hie clouds are roaming about, and [that], in various places, cowherdesses, cowherds, [and] cow-lack, are singing the glores of S''n Krishia.

Rejnering [on] seeing this beauty, fand] reverencing [it on] recogning [it as 3 the place of the Lord's sport, as Utho Ji went near the village someone from afar, having recognized the charton of Hart, came near, fand] having saked his name, went to Nand the chieftain [and] said, "Mahara] this guissed as Sri Krishin [and] with his charot, someone named Utho is come from

Mathura"

Upon hearing this statement, just as Naid Rae was seated at the village green, in the midst of the assembled cowheds, rising up [be] hurried, and immediately went near to Udho J: Regaining [him as] a companion of Rama [and] Krishna, [he] net [limi] cortially, and asking [about his] property very courteously conducted him to [his] house. First having his few vashed, [he] gave [him] a seat to sit upon, then causing six Ravoured food to be prepared, he] heapitably entertuined Udho J: When he (Udho) had fed with relish, then [Naid] had a nice white bed, [soft] as foam, prepared. After a time, when Udho had sheet [and] sat near him, and began to say, "Tell me, Odho Ji," is the son of Sursaen, our excellent freend Vasudev Ji, with his family, in happiness? and what affection has he for us?" Having spoken thus, [he] added,—

<sup>1</sup> That is that they are ready to sacrance if disappointed in their hope of meeting him again.

"Tell me the welfare of our son, with whom you ever remain, Does he ever remember us? without him we experience great affliction

great amicrion
Having said to all [that he was] coming, [he] departed, the
interval has elapsed some time ago

Continually arising, Jasoda, having churned the curd [and] made the butter, puts [it aside] for Hari. Does Kanh ever remember her, and the young women of Braj, who are imbued

with love for him, or not?"

Having related the story thus far, S'rl Sukadev Ji said to King
Parikshit —Lord of the Earth! in this way keeping on asking

Parikshit —Lord of the Earth! in this way keeping on asking news, and recounting over the former sports of Sri Krishia Chand, Nand Rêe Ji, saturated [with] the delight of love, having said thus much, meditating on the Lord, became silent

He has slain the very powerful Kans, and others, why should Krishna now lorget us?

Meanwhile, greatly agitated, forgetful of personal considerations, mentally distressed [and] weeping, Jasoda Rāni, having come near to Udho Ji, asked about the prosperity of Rama [and] Krishina, [and] sudi, "Tell [me], Udho Ji how has Huri stayed there so long without us? and whit message has [he] sent? and when will [he] come [and] show, [hmself]?" [Upon hering this, at first, Udho Ji read out Sri Krishina [and] Bahram's letter to Nand [and] Jasoda, afterwards he began to counsel them, thus, "Who can declare the greatness of those in whose house Bhagwân took, birth, and conferred happiness by [his] child's sports? You are very fortunate, for lie who [a] this. Add Purush, the Creator of the eternal Siva and Viransh, who has mither mother, father, brother, nor relative, you are considering [and] treating him as your own son, and remain such your minds ever fixed un meditation on him. When can he remain far from you? It is said,—

Hari is ever near [those in] the power of love, who bears a body for the good of human kind,

How can anyone be high [or] low, to one who has neither friend nor enemy?

friend nor enemy?
Whoever bears in mind [his] adoration [and] worship, will unite with [and] become a follower of Hari

As the bee takes away an insect, and moulds [it into] its own form, and as the famale bee remains enclosed in the blossom of the lotus, and the male bee continues all night intering over ther, [inti] quits her not to go disablers, just so those, who love there and incitate on him, he also conforms to himself, and ever remains close to them?

Having spoken thus, Odho Ji then added, "Now do you no

<sup>!</sup> First As and First Mare names of Brahm 1

longer consider Hari as a son, esteem [him] as God, He, the Searcher of Hearts, the befriender of worshippers, the Lord, having come [and] revealed [himself], will fulfil your desire Do

not be anxious on any account "

Maharay in this way, repeating and listening to various kinds of satements, when all might had been passed, and the four last glants remained, then Udho II said to Naid Rie, "Maharay' now it is time to churn curds, if I receive your directions, [I will go and bathe in the Juma" Nand the chieftain said, "Very well 'Having said this he remained seated there in deep methation, and Udho Ji rising, hasily seated [Jumself] in the chariot, [and] came to the bank of the Jumara [He] first removed [Ins] bothes fand] purified [Ins] body, afterwards, going near the water, [and] placing dust [on his] head, joining [Ins] hands, [and] singing the great praises of Kalndti, [and] rissing the mouth, [he] entered the water, and having completed [Ins] bothing, washing, morning ceremones, worship, [and] oblations, [he] began to pray. At that time all the young women of Braj also got up, and each brushing her house, sweet, plastered, [and] smeared [with fresh cow dung, and burnt] meense [and lighted] lamps, becan to chure curds.

The churning of the curds thundered like clouds, they sang

[and] the sound of their anklets was clanging
Having churned the curd, [they] took the butter, [they]
did the work of the house,

Then all together, the fair ones, the women of Braj, went [for] water

Maharay! those cowherdesses, distracted [at] the absence of Sri krishna, [and] singing his praises alone, in their respective companies, meditating [on] his love, began to sing the sports of the Lord, as they went along

One says, "I have met Kanhait", another says, "He has gone off to hide,

Having caught 2 my arm from behind, Hari is standing [in] the shadow of [that] fig tree "

One says, "[1] saw [him] milking cows', another says, "[1] saw [him] at early dawn'

One says, "He is grazing cattle, listen, pay attention, [he] is playing the flute,

This road we will not go, Wother? the young Kanhai will ask alms [of us]

ask aims for us!
He will loosen the knots [and] break [our] pitchers having looked [at us] for a moment, he will steal [our] hearts

Ad mil, an abbreviation of Kah And "the black river" A name of the Junoi 1 lulif and fakel are Conjunctive Pinton less for lulif e and fakee under the influence of Annal f

He is hidden somewhere, he will come running [out upon us], then where shall we be able to go?"

Speaking thus, the women of Bray proceeded on , agitated [by reason of] separation [from] Krishan, [with] bodies heavy [from greef]

# CHAPTER ALVIII

Udho delivers his message. The cowherdesses are deeply distressed by it— They reproach krishna for leaving them, but accept perforce the philosophy of Udho.

SRI SUKADEV, the saint, said -Lord of the Earth! when Udho Is had finished prayer, then having issued from the water, put on [his] clothes [and] ornaments, [and] seated [himself] in the chariot, as he proceeded from the banks of the Kalindi towards? the house of Nand, then the conherdesses who had come out to draw nater, saw the chariot coming along the road from some distance On seeing [it], they began to say among themselves, "Whose is this chariot coming along? Look at it [first], then advance forwards" Hearing this, one conherders among them said, "Friends! may it by no means be that that deceifful Akrur has come who took away S'ri Krishna Chand and caused [him] to dwell in Mathura, and to slay Kans !" Hearing this much, another from among them said, "Why has this treacherous one come again? Once he took away the source of our life, will [he] now take the life [itself]?" Maharaj I saying various things of this kind among themselves-

The Braj women stopped there, having taken the pitchers from [their] heads [and] placed [them] down

Hercupon, when the charot drew near, the cowherdesst, having seen Udbo II at some luttle distance, began to say among themselves, "Friend! this is some dark coloured lette syed crowned, gruland wearing, jettlem silk clothed, yellow servers, and statement of the servers of the

Upon hearing this statement, sceing [that it was] a lonely

<sup>1</sup> For Afread Af

<sup>&</sup>quot; Lat's "; "by no meane." This very literatic phrase implies ! Let us he pe that it is not that deep that Alrur come again ?"

spot, the cowherdesses, laying aside all consideration [and] modesty, running [forward] went near to Udin Ji, and regarding [lium as] the friend of Han, prostrating [themselves], [and] asking about the welfare [of Krishna], with bands joined, [they] stood around the charnot and lasdes Perceiving their affection, Udin also descended from the charnot — Then all the cowherdesses, seating him in the shadow of a tree, seated themselves also all around [him], and affectionately began to say,—

"[You] have done well, Udho! [that] you are come, you have brought news of Madho.

[You] remain ever near Krishna, tell [us] the message he delivered [to you],

[You] were sent for the sake of the mother and father , [he]

takes thought of no one else
[Wel gave everything [into] his possession. [our] souls are

entangled with [his] feet

[He] is become quite selfish, now, giving pain to everyone, [he] is gone

And as a bird abandons a tree destitute of fruit just so has Hari left us. We gave all we possessed to him still he has not become ours "Maharaj! when, absorbed in love, the cowherdesses had uttered many expressions of this character, Udho, having perceived the firmness of their affection as he was about to arise to make obstance, a certain cowherdess, seeing a black bee sitting on a blossom, spoke to Udho [under] the pretence [of speaking to this]

"O hency maker thou hast drunk the sweets of Madhavais intus feet, for this freesong thy name became Madhu har, and [thou] art the friend of the deceiver, on this account he has made here is messenger [and] sent [thoe] Do not thou touch our feet, because we know [that] as many as are dark coloured are all deceivers. Such as thou art, just such is Syam therefore do not thou make obsessance to us. As thou roamest about taking a test from flower after flower, and belong to none, so he also, haining made love, belongs to nobody. The cowherders was speaking thus when mother black bee came. On seeing that, a cowherders named Laitta and,—

"O bee! do you remain apart, go [and] tell this in Madhu puri,---

Where the hump backed queen and Sri Krishna Chand are enjoying themselves—Are we speaking fof this as the practice] of one birth? this is your practice in birth after birth. Bai Raja gave everything, Jood sent him to Patala, and a virtuous was such as Shid Jood turned out of doors [for] no fault. When you

<sup>1</sup> Middle properly William a "hone; like A name of knishna, 2 Ratus is one of the principal fell

made their condition [such as] this, what has happened to us?"1 Speaking thus, again all the cowherdesses, together, [with] joined hands, began to say to Udho, "Udho Ii! we, without Krishna,

are widowed, do you take us with you"

Sri Sukader Ji suid -Maharaj! as soon as this speech had issued from the mouth of the conherdesses, Udho Ji said, "The message which Sri Krishna Chand wrote [and] sent, I [will] evpound [to you], do you attentively listen It is written, Do you give up the hope of enjoyment [and] practise devotion, I will never be absent from you' And it is said, 'Night and day you are meditating on me, therefore no one is loved by me equil to] you'"

Having said this much, then Udho Ji added, "He who is the Adı Purush, the eternal Harı, with him you have made unending love, and him whom everyone describes as the invisible, imper ceptible, [and] the inscrutable, you have regarded as your his band Just as earth, air, water, fire, [and] ether are resident in the body so the Lord is resplendent in you, but by virtue of illusion he appears distinct Bear aim in mind [and] meditate [on him] He ever remains [in] the power of his worshippers And, from being near, knowledge [and] meditation are destroyed, therefore Hari, having gone, has made [his] residence at a distance And Sri Krishna Chand has also counselled me thin, Playing on the flute, [1] called you into the wood, and when [1] saw the manifestation of [your] love and abundonment, then I, joining with you, frohcked

When you forgot the God hood, Yadn Rae vanished

Then when you, by knowledge, meditated on Hari in [your] minds, knowing the devotion of your hearts, the Lord came [and] revealed [himself] " Mahury! as soon as this declaration had issued from the mouth of Udho Ji-

Then the conherdesses angrily said, "[We] have heard

[your] statement, now stind apart [from us], You have told us of knowledge, devotion, [and] hitcligence,

[you say], 'Abandon meditation,' [and you] point out [to us] the sky

Who calls him A irayan whose mind is fixed on sport?3

He who gave pleasure from childhood, why has he become the musible [and] imperceptible?

He who is endowed with every [good] quality [and is] beautiful in form, why has he become void of qualities and formless?

Since our souls [are] in [his] beloved body, who will leten to your words?

Imp ying that the r I tle inconvenience is as nothing compare I with the great ir tes done to the others

list a secent to there and w har to hele then I Here Lastwick f I me Holl ogsama amaten willout n tle nat e word is

or it e purctume neff a gent lest

One friend, having arisen [and] reflected, said, "Let us con chate Udho Ji,

Friend! say nothing to him, continue to look [on his]

countenance [and] listen to [his] words"

One says, "[It is] not this one's fault, he is come, sent by Kubjā.

Now he is singing the song which Kubia taught him

Syam never speaks as this one has come into Brai fand? spoken

Who can listen to such a thing, Mother! Having heard

[it] a pain arises,-we cannot endure it [He] says, 'Abandon pleasure [and] practise devotion',

how will Madhava say such [a thing]? Prayer, penance, self restraint, vows, [and religious] observ-

ance,-ail this [is] the practice of widows Live [from] age [to] age, young Kanhai, -the bestower of

happiness on our heads Who brings [into use] the ashes of cow dung [while her] husband [18] hving? Say, where is this practice

current? To us, vows, devotion, [and] fasts, in this world, [is] con stant affection [for] the feet [of] the son of Nand

Udho! who will blame you? Kubja causes all to dance this dance "

Having related the story thus far, Sn Sukadev, the runt, said -Maharai! when he heard such expressions, imbued with affection, from the mouth of the cowherdesses, Udho, regret ting in his inniest heart [his] having mentioned the subject of devotion, being ashamed, preserved silence, [and] remained with bent down head Then a cowherdess asked, 'Say, is Balabhadra well? and does he also ever think of childhood's affection [and] call us to mind, or not?"

Hearing this, some other cowherdess among them gave answer thus, "Friend! you, indeed, are conherdesses [and] rustics, and Mathura has beautiful women, being [in] their power, Hari di ports [himself], why should he now think of us? Since [he] has gone there [and] resided O Friend! he has become the beloved of others If at first we had known this how would [ne] have allowed flum? to go? Now, by regretting, nothing is gained, it is more fitting that, laying aside grief, we continue hoping [for the expiry] of the stipulated time, because, as [for] eight months earth, woods, [and] mountains, with the hope of rain, endure heat, and that [rain] having come, cools them, so Hari, also, having come, will meet [us] "

One says, 'Harr has accomplished [his] purpose, [he] has shin [his] enemy [and] taken the kingdom

Why should [he] come to Brindiban? Why abandon royalty [and] graze cons?

Abandon, O Friend! [all] hope of the limited time, doubt should depart, [his return] has become hopeless?

One normal said agrated by "Why should hope heart to the "Why head heart to the "Why heart to the "Why head heart to the "Why head heart to the "Why heart

One woman said, agitatedly, "Why should hope [of] Krishna be abandoned?

The woods, mountains, and banks of the Jumin, wherever Sri Krishia [and] Balabir sported, looking upon each place the recollection of Han, our soul's lord, comes up! Having said thus, she added,

This Braj has become an ocean of misery, [his] name [is]
a boat [in] the midst [of] the stream,

[We] are sinking [in] the water of abandonment and separation, when will krishna take [us] across?

[He] was 'Lord of Cowherdesses', why is the remem brance [of that] departed? Is there not any shame at

the name?"

Having heard these words, Udho Ji, reflecting in his inmost heart, began to say, "Praise to these cowherdesses, and to their fortitude, who have resigned everything [and] are absorbed in the meditation of Sn Krishna Chand! Maharai | Udho Ji, having seen their love, was in the act of praising [it] in his immost heart, when, at that momert, all the conherdusses arose, [and] stood up and very courteously conducted Udho Ji to their abode Perceiving their affection he also went there [and] ate [with them] and having rested [and] related the story of Sri Krishna, [he] give them much happiness. Then all the conherdesses, having shown [their] veneration for Odho Ji [and] pliced before [him] many presents, [with] joined hands, said with great himility, "Udho Ji! do you go to Hari [and] say, 'I ord! formerly you were showing great kindness, taling [us bi] the hand, you used to lead [us] about now, having attained nobility, [at] the suggestion of the city woman Kubil, [you] have written [to us about] devo ion We well, impure [creatures] are not yet become even the mouth of the preceptor, 1 what knowledge can we have 21

For him [we have] the affection of childhood, what do we know of the method of devotion?

Why is that Hart conferring union [and] departing?2 this is not in affair for a me age.

Udho! explain [to him and] say, Our lives are going, come [and] preserve [them]"

Meaning that they have never been instructed by a spritted preceptor, and see therefore until even harepear what me may be a batta them.
Item is a conditional play on works. For reast conjust a "" unit

There is a complete of physometries. Legal composition "and and there for a final own with the Down rendered is the transition by "deet in hard an acconsciption to need up and though another year with the presence on one are without a man in model from their in Them are [And is a set used on account of this a like ayon long to make it is a set used on account of this a like ayon long to make it is the away response and large to that he had been also in the large to the

pro water

Mahara! having said thus much, all the cowherderses, mediating on Hari, were absorbed, and Udho, prostrating [humself before] them, to e from thence, exated [himself] on the charict, [and] came into Goberdham. There he stayed some time, then, when he departed thence, he went wherever Sri Krishna Chand Ji had sported, and remained two or three days at each place.

At length, after a time, he returned to Rindshan, and going to Nand (and) Jasoda, having joined [his] hands, [he] said, "Having seem your affection, I have stayed thus long in Bray, now should I receive [jour] command, [J] will go to Mathura have the control of the property of the house, the control of the house had been determined by the ho

On hearing these words, Jasoda Rām going into the house, brought mill, cards, butter and plents of six-ctiments and graing [than] to Odho Ji, soid, "You will give I this to the belot of Sri Krishna [and] Balaram, and say to safe Detaki this, 'Send my Krishna [and] Balaram, do not delty." Having uttered this message, Nonda wife, Jeing evoculingly agitated began to weep Then Nand Ji said, 'Otho Ji, what more can wessa to you? You yourself are clever, virtuous and intelligent, on our part, go land spacks to the Lord that he, reflecting on the sorrow of the Braj dwellers, may come [mid] show [limiself], and not to lose remembrance of us?

Having said this much, when Nand Rae shed tears, and as man of the Bray dwellers, whicher men or women, who were standing there, they also were all crying then Odho Ji, coun selling fand instructing them group [them] hope, [and] fortifying (them) took lerve, [and] taking Robaut with [him], started for lathura, and, proceeding on for a certain time, arrived at [the

abode of Sri Krishna Chand

On seing him, Sr. Krishia [and] Baladet rose up [and] embraced [him], and very affectionately asking about his prosperity, began to inquire the beas of Brindshan. Tell [us] Odho Jiare all the Brig dwellers, as well as Nand [and] Jasock, in happiness? and are they ever thinking of us, one? "Unbo Ji said, 'Walharaj 'she greeness of Brig and the affection of the Brig dwellers, is more than Lean express. You are their life, inght and day they are thinking of you alone. And I saw (that] the affection of the cowherderses is as the method of prefer yorship.

and day they are thinking of you alone. And I saw [that] the affection of the conventedess is as the method of perfect vorship [As] told by you, [I] went [and] delivered the message concerning devotion, but I got from them the [real] secret of devotion."

Having delivered this news: Utilio II said. "Compassionate to

the humble what more should I say? You, the Searcher of Hearts, know (the secrets) of every heart. In very (see [words]) place understand that in Bray all (things), whether translation rational, without a sight of you are very miserable they are only hoping for the [expiry of the] limited period [of your absence].

On hearing this statement, when both the brothers were

<sup>1</sup> tot dent a respectful form of the Lagerature

become dejected, Udho Ji, taking leave of Sri Krishna Chand, having conveyed the message of Nand [and] Jasodd to Vasudev [and] Devaki went home, and Rohim Ji, having met Sri Krishna [and] Bahram [once more], with great joy dwelt in her own palace

### CHAPTER XLIX

Kr shna redeems his promises to Kubja and Akrur

SRI SURADEV, the saint said — Mahāraj one day, Sri Krishna, the sportive the benefactor of worshippers, reflecting on the affection of Kubpa, [in order] to redeem his promise, taking Udlo with [him], went to her house

When Kubja knew [that] Hari was come, [she] had silk foot cloths spread [for him]

Rising, [she] showed great delight, the accumulation of former ment was all on the alert, 1

Causing Udho to take a seat, Murari entered the interior of the palace

Having gone there, he sees that, in a picture gallery, a bright carpet is spread, on it a beautiful couch, adomed with flowers, is prepared Hari went [and] reclined on that, and Kublygoing into another apartment, anointed [herself with] fragrant unguents, bathed, washed, combed her har, put on clean clothes [and] ornaments, adorned herself from head to fout, are betel, applied scent, [and] went towards Sr. Krishia Chand 'is amorously as Ratir 'may have approached her husband And veiled from modesty, with feer at the first interview, the remained apart, standing silent On seeing [her], Sr. Krishia Chand, the source of joy, taking [her] hand, seated her near himself, and fulfilled her wish

Then arising, [he] came towards Udito, smiling, [and] casting down [his] eyes, [he] was ashamed

Maharaj I having thus given happiness to kubj., taking Ödio JI with Jimi), Ex Kishan Chand returned to bis house, and began to say to Balaram Ji, "Brother! I said to Akrir Ji that I would go see, therefore, first we should go there, afterwards, having sent him to Hastinapur, let us inquire the news of that place?"

Having said this much, both the brothers went to Akrūr's house. He, on percusing the Lord found much happines, [and] bowing down [und] placing the dust [of Krishina's] feet

<sup>&</sup>lt;sup>1</sup> The merit required in former 1 r 1s was alout to 1 e s c anpla ed <sup>2</sup> 1 yeld or the Goddess of Level and wife of Adola deva

on [has] head, [with] joined hands, humbly said, "Lord of Compassion" you have been very kind to come [and] show [yourself], and make my house pure" Hearing this, Sri krishna Chand said, "Uncle! why are Joyal earling [me] so much." We are your chaltern" Haning spoken thus, [he] added, "Uncle! by your ment the Asunas were destroyed, but there is only one anivety in my mind, in that [we] hear that Pandu has deputted [to] Vaikauth, and [that] by the hand of Duryollian our fix broblers are afflicted.

[My] aunt Kunti' is greatly troubled, who, except you, will go [and] console [her]?"

On hearing these words, Akrur Ji said to Hari, "Do not be anxious on this point, I will go to Hastinapur, and, having consoled her, will come [and] bring, tidings of that place"

#### CHAPTER L

Akrur is sent to Hastmapur to inquire after the Pandavas—He finds them tyraunized over by the Kauravas—End of the first half of the story

Sai Suamer, the saint, and —Lord of the Earth 1 when Sri Krishia Ji heard thus from the mouth of Akru, he dismissed him to get tidings of Pland He, having seated [himself] on the Charlot, proceeded on, in the course of time reached Hattinapur from Mathura, and, descending from the charlot, [and] going where Raja Duryedhan was seated on a throne in his court, saluting [him], stood [there] On seeing him Duryedhan, with the [whole] seembly, row [and] embraced [him], and very courteously causing [him] to be seated beside him, [and] asking after his melface, said,—

"[Are] Surasen [and] Vasudev well? Are Vohan [and]
Balaram well?

"Raja Ugrasen [15] beneficial to no one, he remembers no

"Having slain [his] son, he rules, he has no concern with anyone"?

hum, was the best water of Panda

These was the state of the first wall we might substitute "good and the lite were secureth) or at may be affinancie I but second were blief to a mapping, Lallo Lal worde blie but to give the meanang I have acceded to the prosesse of should be resulted to the prosesse of should be resulted to the prosesse of should be resulted to the processes of the state of the stat

Maharaj! having thus stated what Sri Krishna had said, Akur Ji, having connsilled, consoled, Jandj rendered Kunti hopeful, took letve, Jandj recompanid by Milir, wint to Diretarishtera, and said to him, "You are an old min, why are you acting so unjustly? in that, having become subject to (your) son you have seried the government of your brother, Jandj are afflicting Jour] nephews? Where is this [deemed] right, that you are committing such wrong?

"The eyes being gone, it is not seen [in] the heart, [that] the family is passing away, through wickedness

Why did you, [when] presperous without exertion [of your own] wire the kingdom of [our] firether, and afflick Binna [nul] Yudhishitura?" On hearing there words, Dhirarashitra, taking the hand of Abrur, and, "What yan I do? No one listens to what [33] All these follow each his own opinion, I am become as a fool before them, therefore I say nothing in their affairs Sitting apert, silently, I worship my Lord" Whim Dhyrtarashira had thus spoken, Akrur I prostrating [finmed] rose up thence, accended the charen, [and] proceeding on from Hastinapur, came into the city of Mathur?

[He] told the words of Pandu to Ugrasen [and] Vasudes [That] the sons of Kunn [are] greatly afflicted, [and] their bodies are become emaciated [with grief]

Having thus related to Ugrasse [and] Vasuder Ji all the new of Hastinjan; Akrur Ji then, going to Srl Krishna [and] Balaram Ji, [and] malang obeisance, [with] joined hands, said, "Maharay! I went into Hastinjang fand] saw [thial] jour munt and Jave brothers are greatly officied at the hands of the Kuraras What maye shall [1] say? You are the Searcher of Hearts Nothing is conceiled from you of the condition and contrarectes of that place "Having spoken thus, Akrur Ji, having dehered the inessage of Kunit tool, leave, [and] yent house Arth having heard all the news, Sri Krishna [and] Baladey, who are the gods of all gods sat down after the manner of men, and began to reflect anxiously on removing the burden of the earth

Sin Sukades the saint, having related the story to hing Parkshut thus far said —Lord of the Earth | what I have sung of the glory of the Braj forest [and] Mathica is called the first half, now I shall sing the latter half, if I receive strength from the Lord of Dwaraka I

#### END OF THE FIRST HALF

<sup>&</sup>lt;sup>1</sup> Dudralâ means "the gated or possessed of many gates. It is the name of the capital of Krashna on the nestern point of Guyarat now submerged."

Krishna, and bring them alive, then is my name Jurisindin, not otherwise."

Having said this, he immediately wrote letters to the kings all around, telling them to come to him bringing their respective armies, as he intended to take revenge for Kans, and to exter minate the Yadubinsis On receiving the letter of Jurasindhu, the kings of all the various countries came on quickly, each accompanied by his army, and, on his side, Jurasindhu also put the whole of his army into thorough order. At length, when Jurasindhu, accompanied by the whole arms of Asuras marched from the district of Magadha towards the city of Mathura, there were with him twenty three complete remies. This is the sum of a complete army -twenty one thousand eight hundred and sevents chargets, the same number of elephants, one hundred and nine thousand three hundred and fifty footmen, and sixtythousand horsemen

Twenty three such complete armies were with him, and to what extent shall I describe how powerful each Rakshas among them was? Maharaj I when Jurasindhu, accompanied by the whole army of Asuras, norshy advanced, the guardians of the ten regions began to tremble violently, and all the gods to fix, The earth, from the mere weight,1 began to sway through fear like a roof At length in the course of time he arrived, and surrounded the city of Mathura on all sides. Then the citizens, being exceedingly terrified, went to Sri Krishna Chand, and exclaimed, "Maharay! Jurasmelliu has come and surrounded the city on all sides Now, what shall we do, and where shall we go?"

On hearing this statement, Hari began to reflect a little Meanwhile, Balaram JI came and said to the Lord, " Maharaj ! you have taken mearwate form for the purpose of removing the afflictions of worshippers Now please a sume a body of fire, hurn up the forest formed of Asuras, and remove the burden of the Hearing this, S'ra Krishna Chand went with him to Ugrasen, and said, "Mahara, Give us the order to fight, and do

you, taking all the Yadubansis, protect the fort "

Having said this, as he approached his parents all the citizens surrounded hun, and, with great agitation, began to say "O Krishna! O Krishna! now how shall we escape from the hands of these Asuras ?" Then Harr, perceiving that all, including his parents, were distracted by fear, admonished them thus, "Do not be in any way anxious, this army of Asuras which you see, in a single instant, in this very spot, will disappear, as bubbles of water vanish in a pool "Having spoken thus and admonished and encouraged all, and taken leave from them, as the Lord advanced the gods sent two chariots for them filled with weapons

I have considered logh to have been intended for a verbal noun, from bothna with which nyar? agrees Both Hollings and Eastwick failed to give a good rendering of this passage

Asuras and having killed them we shall remove the burden from the earth. But if we should not release him alive, the Rākshasas who have escaped will not come into our power." Having thus advised Baladev Ji, the Lord had Jurāsindhu released. He went among those of his people who had fled, and escaped from the battle.

Looking all around, he says regretfully, "The whole army is vanished and gone,

My grief has become excessive, how can I live? Now let me abandon my home and become an ascetic !!"

Then his minister, advising, said, "Why should a wise person like you despair?

Sometimes defeat, and again there is victory, no one aban dons government and country

What matters it that you are defeated in the present conflict? Haung collected our army afresh, we will come and send first? having collected our army afresh, we will come and send Krishna and Balaram, with all the Yadubansis, to heaven. Do not be auxious on any point. "Mahārāj! having this advised and instructed, the minister conducted home Jurasindhu and the Asuras who had field and escaped from the battle, and there he began again to organize the army. On this side, Sri Krishna and Balaram, what are they seeing on the battle field? A river of blood is flowing forth, in which channot without chanteters are floating about, like boats. In various places dead elephants are seen lying like mountains, from their wounds blood spurts forth like fountains. Here Mahādev Ji, with ghosts and goblins, in extreme delight, is danneng and singing away, and forming and wearing chaplets of skulls. Female ghosts, goblins, and ascettes, keep on filing skulls and drinking the blood. Vulkries, jacklas, and crows, seated on the corpses, are feasting on the flesh, and fighting among themselve.

Having related the story thus far, S'ri Sukades, Ji said — Mahāraj i the Wind collected together as many charrets, elephants, borses, and Rākshassa sa remained on the field, and Fire, in an instant, consuming the whole, reduced them to ashes. The five elements mingled with the five elements? On their coming everyone beheld them, but on their going no one saw whither they had gone. Having thus destroyed the Asunas and removed the burden of the earth, S'ri Krishna and Balaram, the benefactors of worshippers, came to Ugrasen, and prostrating themselves, and joining their hands, said, "Mahārāj i by your merit and power the army of the Asunas has been skan and driven back,"

This is an intensive compound. See Hindi Manual (ed. 1890), p. 190

The is for neve, a tahouid be lived, and have playe here means. How should live? The form never is parallel with the well known children.

According to Hindu behef visible creation is formed from the five elementsearth, at a fire, water and ether. These elements exist either fire, or combined in specific forms. Death or destruction therefore, means merely release from the compact ng bond, allowing the elements to resume their free state.

now reign fearlessly, and give happiness to the subjects! As soon as this speech had issued from their mouths, Raja Ugrasen, feeling extreme delight, made great rejoicings, and began to rule righteously. In the meanwhile, after a certain time, Jurisindhu, with as many troops as before, came again to attack, and Sri Krishna and Balaram Ji, just as before, again routed and slew them. In this way, Jurisindhu came to attack, seventeen times, each time with twenty three complete armies, and the Lord again and again glew and drove them back.

Having related the story thus far, Sri Sukadev, the saint, said to King Pariskint —Maháraji while this was taking pace, when some idea came into the mind of Narad, the saint, then he suddenly arose and went to Kalayaman s abode. On seeing him he (Kalayaman) arose, with the assembly, and stood up, and prostrating himself, and joining his hands, he asked, 'Maháraj'

what has occasioned your coming here?'

Having heard this, Narad, reflecting, said, "In Mathura are Balabhadra and Murari,

Except thee, no one can kill them, nothing can result from Jurasinchu.

Thou art deathless and very powerful, Baladev and Harrare children"

Having said this, Nårad Ji added, "He whom thou seest cloud coloured, lotus eyed, with beautiful body, dressed in silk, and wearing a yellow scarf, his pursuit thou wilt not abandon without killing him " Having said this, Narad, the saint, went away, and Kalayaman began to organize his army Meanwhile in the course of a certain time, he collected together thirty millions of great and exceedingly frightful barbarians, such that their arms and necks were thick, their teeth large, their garb filthy, their hair brown, their eyes red like changheh seeds, I taking these with him, and with beating drums, he came to attack the city of Mathura and surrounded it on all sides. Then Gri Krishna Chand Ji, viewing his proceedings, reflected within himself, thus, "Now it is not good to stay here for to day this one has come to attack, and to morrow Jurasindhu also may attack, then the subjects will suffer affliction, therefore this is better that I should not stay here, but go with all of them and reside else where" Maharai I Hari, having reflected thus, summoned Viśwakarma, and instructing him, said, "Do thou go im mediately and build a city in the midst of the sea, such that all the Yadubassa may remain happily in it, but may not know

2 Minustermi the Nominative sing mase, of the Sanskit Minusterman means the universal fabricator "or all maker". He is accounted the son of Brahad, and was the architect of the gods. His functions seem to have changed greatly between vide and modern times.

<sup>1</sup> The Abrus precatorius a bright red seed with a black patch on it much like the eye of a crab

this secret, that they are not in their own houses. And, in an

instant, convey them all there "

On hearing these words, having gone, Viśwakarma, having constructed in a single night a city of twelve yoranas 1 extent, in the midst of the sea, on the discus of Vishnu,2 as S'ri Krishna had told him, and giving it the name Dwaraka, came and told Hari Then the Lord ordered him thus, "At once do thou convey all the Yadubansis there, so that nobody should know the secret of where they are come or who conveyed them"

When this direction had issued from the mouth of the Lord, in the very middle of the night, Viswakarma transported all the Yadubansis, together with Ugrasen and Vasudev, and S'ri Krishna and Baladev went there also Hereupon, hearing the sound of the waves of the sea, all the Yadubausis woke up, and, heing greatly astonished, hegan to say among themselves, "Whence has the sea come into Mathura? This mystery passes comprehension "

Having related the story thus far, Sri Sukadev Ji said to King Parikshit —Lord of the Earth! having thus settled all the Yadubansıs in Dwaraka, S'rı Krishna Chand Ji said to Baladev Ji, "Brother I now we should go, protect the subjects, and slay Kalayaman" Having said this, both the brothers went thence,

and came into the Braj district

## CHAPTER LII

krishna lures Kålayaman into a cave, where he is killed by a glance from the awakened Muchukund-krishna chased by Jutasindhu up a mountain where he is supposed to be burnt up, but he miraculously returns to Dwaraka-Jurasındhu occupies Mathura

Sri Sukadev, the saint, said —Mahārajt on coming into the district of Braj, Sri Krishna Chand left Balarām Ji in Mathurā, and himself, the ocean of beauty, the light of the world, dressed in silk, wearing a yellow scarf, adorned with all ornaments, going into the army of Kalayaman, suddenly appeared before him 4 He, upon seeing him, said within himself, "Surely this is Krishna All the marks which Narad, the saint, pointed out are found in

p 100 of text See Hindt Manual (ed 1890) p 190 he nikalnit means "to turn up in a more or less unexpected way

<sup>&</sup>lt;sup>1</sup> yojana is a measure of distance, about film miles
<sup>2</sup> The word ruds-rana \* good looking, or \* beautiful, is the name of the d sous with which Vishing or Krishna is armed spahunchie de is another intensive compound similar to ethurde divi on

this one. This one has slain Kaus and the other Asuras, and has slaughtered all the armies of Jurasindhu." Thus reflecting in his mind,—

Jurasindhu thus calling out, said, "Why, Murari, are you fleeing away?

Come near, now act with me, stand still and fight, I am not Jurasindhu nor Kans, I will annihilate the Yadava family"

O King¹ having spoken thus, Kilayaman, with exceeding concest, leaving his whole army behind, pursued S7n Krahna Chand alone, but that fool did not know the secret of the Lord Hari fled on just before him, and at arm's length he hurried on close behind At length, fleening on and on, when they had advanced some cistance, the Lord entered into the cave of a mountain. Having gone there, he sees a man lying asleep Hastily covering him with his yellow robe, he himstif remained apput concealed. Afterwards Kalayaman also, galloping and driving, arrived in that dark cavern, and seeing that sleeping man covered with a yellow robe, thought within himself that it.

was Krishna deceitfully sleeping Maharaj + reflecting thus within himself, angrilj giving a kick to that sleeping one, Kalaj aman said, "O trickster! are you pre tuding to sleep tranquilly, like an honest man? Get up, I am about to kill thee immediately." Speaking thus, he snatched away the silk dress from 6f him. He awole from sleep, and when he angrily looked towards this [Kalaj man], the latter, being burnt up, was reduced to ashes. On hearing these words,

King Parikshit said -

"O Sukades! explain this and say, Who was he who had gone and stayed in the cave?

Why did the other become ashes from his glance? Who gave him that great boon?"1

Sin Sukader, the saint, said —Lord of the Earth! Muchukund, , , , the son of Khatrif Manadhati, of the Isshwaku race, was exected ingly strong and very powerful, whose fame in breaking to pieces the armies of his encimes was spread through the nine regions of the carth. Once all the gods, harased by the Asuras, greatly alarmed, came to Muchukund, and very submissively said, "Mahard! the Asuras have greatly increased, now we cannot escape from their hands, quickly protect us. This custom has come down traditionally, that whenever gods, saints, or rishis became weak, Kshatriyas assisted them."

On hearing these words, Muchukund accompanied them, and went and began to combit with the Asuras In this contest several ages were passed in fighting. Then the gods said to Muchukund, "Maharat I ou have undergone much fatigue on

<sup>&</sup>lt;sup>1</sup> The boon is the power of consum ng another with a glance

our account, now sit down somewhere and rest yourself, and give the body ease

For a long time you have fought, your wealth, house, together with your family, are gone .

No one of yours remains there, therefore now do not set out for home.

Go wherever else you are inclined" Hearing this, Muchu kund said to the gods, "Lords of Compassion | please kindly point out to me some retired spot, where I may go and sleep tranquilly, and no one may wake me." On hearing these words being pleased, the gods said to Muchukund, "Maháraj! please go into a cave in the Dhawalagiri mountain, and sleep, no one will wake you there, and if anyone, knowingly or unknowingly, shall go there and wake you, then, on seeing him, he shall be consumed to ashes by your glance"

Having related the story thus far, Sri S'ukadev Ji said to the King -Maharaj ! having thus obtained the boon from the gods, Muchukund remained in that cave, hence, as soon as his glance fell upon him, Kålayaman was burnt to ashes Afterwards, the abode of compassion, Kanh, the benefactor of worshippers, cloud coloured, moon faced, lotus eyed, becoming four armed, bearing the shell, discus, club, and lotus, peacock crowned, with Makara shaped earring, wearing a floral wreath and yellow sulken robes, revealed himself to Muchukund On seeing the form of the Lord, he prostrated himself flat on the earth,2 then rising up, with joined hands, said, "Lord of Compassion 1 as you, having entered this very dark cave, by causing light have dispelled darkness, so now, by kindly imparting the mystery of your hame, remove the doubt of my mind also '

Sri Krishna Chand said, " My births, actions, and qualities are manufold, they can, by no means, be reckoned, though anyone should reckon ever so much , but I will relate the mystery of this birth, hear it -On the present occasion I took birth in the louse of Vasudev, therefore my name became Vasudev, and I alone, having killed Kans, along with all the Asuras, have re moved the burden of the earth And seventeen times, Jurasindhu, with forces of twenty three complete armies each, advanced to make war, he also was defeated by me alone And this Kalava man, bringing a crowd of three karers of barbarians, came to fight he, by your glance, is burnt to death" As soon as these words had asped from the mouth of the Lord, having heard them. Muchukund became wise, then he said, "Maharai! your illu

tion, they are the forehead both arms, the body the knees, and the feet. This implies that the body is brought, 'flat on the earth."

<sup>1</sup> The Makara is a fabrilous an mal regarded as an emblem of Kama, the god of love It is also one of the mue treasures of kuvera, the god of riches

The word ashidng means 'eight members that is the eight members of the human body There are several enumerations, but, for the purpose of prostra

sion is predominant, it has fascinated the whole world. By reason of it, no one keeps in balance any remembrance or understanding

You perform acts for the happiness of all, therefore you endure great affliction,

As a hone pricks a dog's mouth, he sucks his own blood, He thinks it oozes from that very bone, he esteems a mis

fortune happiness

And, Maharai! he who has come into this world, without your kindness is not able to issue from this dark well in the form of an abode therefore I also am anxious as to how I shall escape from the house formed well" Sri Krishna It said "Listen, Muchukund I the matter is just as thou hast said, but I am pointing out the method of thy salvation,1 do thou do it Thou, having obtained sovereignty, for territory, wealth, and women, committed grievous injustice, that, unless penance be performed, will not leave you, therefore, having gone into the northern region, do thou perform austerity Having abandoned this your body, then thou wdt take birth in the house of a Rishi then thou wilt obtain deliverance" Maharail when Muchu kund heard these words, he thought thus, "Now the Kali Yug is come" Thinking this, he took leave from the Lord, and liaving prostrated himself, and perambulated round, Muchukund went to Badruath , and Sri Krishna Chand II came into Mathura, and said to Balarâm.—

"I have extirpated Kalayaman, and sent Muchukund to the district of Badri ,

The army of Kálayaman is dense, that has encompassed our Mathura,

Come, let us slay the barbarians there, and remove the burden of the whole earth."

Having spoken thus, Sri Krishus Chand, taking Haladhri with him, issued from the ett of Mathura and came where Kålaaman's army was drawn up, and, on coming, both begin to fight with it. At length, when, by fighting on, the army of hir barnans was all slain by the Lord, he said to Balidet Jif. Brother! Dow was should take all the wealth of Writhir and send it to Downtas!" Balaram Ji said, "Very well." Them Sri Krishan Chand lad all the wealth of Muthura brought out, and had baden on buffalces, carts, camels, and elephants, and sent it to Dwarska. In the meantime, Jurasundhu, again tiking twenty three complete armses, advanced against the city of Mathura Them Sri Krishan and Balaram, in great agitation, iveid forth, and going in his presence, showed themselves and field away, in order to obliterate the distress of his mind. Then the minister said to Jurasundhu, 'Mathura' two has ostrong as to stand before

<sup>1</sup> Lit , . thy crowing ! [the ocean of repeated existences]

your Majesty? See! these two brothers hisban and Balaran, having abandoned all wealth and home, taking their lives only, through fear of you, are ficeing away naked footed. Hearing these words from the adviser, Jurisandhu also pursued them with his army, thus loudly exclaming.—

"Why are you fleeing away timidly? make a stand and do something,

Why are you stumbling, recovering yourselves, and trembling so violently? Your death is come near?"

Having related this much of the story, Sri Sukadev, the saint, said—Lord of the Earth 1 when Sri Krishna and Balades Ji, having field, showed the manner of markind, then all the recent gent departed from the heart of Jurisandhu, and he became greatly delighted, such that any description of it is impossible Afterwards Sri Krishna and Balartan, feeing on, ascended a mountain, named Gautam, which was eleven yopen's high, and went and stood on its summer.

Secong that, Jurasinchu loudly exclaimed, ' Balabhadra and Murari have ascended the peak,

Now how will they escape from us? Set fire to this mountain?"

As soon as this direction had issued from the mouth of Jurisandhu, all the Awaras went and surrounded that mountain and bringing wood and doors from every town and village, arranged them all around Placing on that old clothes saturated with give and oil, they set fire to it. When that fire bisted up to the peak of the mountain, those two brothers took the road rounded peak of the mountain, those two brothers took the road rounded peak of the mountain was bount to able to Then Jurisandhu, thinking that Sri Kreikina and Balaram were burnt to death along with the mountain, feld great delight, and came with his whole army into the city of Mailural, and assuming the government of the place, issued a proclamation in the town, and established his station there—the pulled down all the old palace of Ugrasan and Vassudev, and he had feesh ones built for himself.

Having related tims much of the story, S in Sukadev Ji said to the King —Maharal I in this way, having deceived Jurasindhu, S in Krishna and Bahrain went and doelt in Dwarah3, and Jurasindhu also, going from the town of Mathurd, taking all his army, making great rejoinings, being free from doubt, returned home.

1 processory consequence of any attempt to run in Indian shoes

Notice the about, but thousake change in construction here Lu, "S'et kinha and Balwam fleeing on, there was a mountain named Gautam eleven pypenes high they accorded that," for

#### CHAPTER LIIL

The marriage of Balarám with Rewatt—The birth of Rukmini at kindalpur— Her beauty—Her father disenses in council a suitable hisband for her kinshna is generally accepted—Rukma missis on the choice of S isupâl— Rukmini sends to Krischna to lay her heari at his feet

S'rl S'uradev, the saint, said -Maharaj! now hear the con tinuation of the story When Sri Krishna Chand, the source of joy, having killed Kâlayaman, saved Muchukund, deceived Jura sindhu, and taken Baladev Ji with him, he went into Dwaraka, then life came into the souls of all the Yadubansis and happiness was diffused in the whole town All the citizens began to live in peace and happiness Meanwhile, after a certain time, one day, several Yadubansıs went to Raja Ugrasen and said, "Mahara Balaram's marriage should now somehow be effected, because he is become capable " On hearing these words Raja Ugrasen called a Brahman, and instructing him carefully, said, "O god do you go somewhere, and having seen a good family and house, effect the betrothal of Balaram Ji, and return " Having spoken thus, and having sent for roli,1 unbroken rice, a silver coin, and a cocol nut, Ugrasen II made the sectorial mark on the Brahman, gave him the coin and the cocoa nut, and dismissed him. He, proceeding on, went to the abode of Raja Rewat, in the country of Arnta, and having betrothed Balaram Ji to his daughter Rewatt, and fixed the auspicious moment, he caused the tild to be brought by his (Rewat's) Brahman, and brought him to Raja Ugrasen in Dwaraka, and he related all that had occurred there On hearing it, Raja Ugrasen, being exceedingly pleased, called for that Brahman who had conveyed the tika, caused a festivity to be prepared, and accepted the nuptial gifts, and having presented him with much wealth, dismissed him Afterwards, himself accompanied by all the Yadubansis, with much pomp, going into the country of Arnta, effected the marriage of Balaram Ji

Having related thus much of the story, Sri Sukades, the sant, said to the King—Lord of the Erth! in this way all the Yadubansis effected the marriage of Baladev Ji, and Sri Krishna. Chand Ji Inmelef alone, talung his brother, went mot Kundalpur, and having fought with Riksinass, seized Rukmin, the daughter of Bhishmab. Nares, the betrothed of Sipupil, and bringing her to his house, married her Hearing this, King Parikshit usked Sri Sukadev Ji —Ocean ef Compassion! in what way, dd Sri

<sup>1</sup> rolf is a mixture of rice, luttheric, alum, and some acid, used by Hindús to make the sectarial mark on the forehead.
2 The Agr of the Conjunctive Participle has here the force of ed in English.

Itt, "He tilak ed that Brahman"
The tika are the nuptral gifts which the relatives of the bride have to send to the bridgeroom

Krishna Chand go into Kundalpur, slay the Asuras, and bring away Rukmur, the daughter of Bhishmak P. Explain that to me

S'n Sukadev II saud —Maharal! please listem attentively, I will expound the whole mystery of that place 'There is a city named Kuadalpur in the country of Vidarbh, there is a king named Bhishmak, whose fame is spread all around. In his house Srl Sitä Ji went, and took incurnate form. As soon as the daughter was born, Raga Bhishmak sent for the astrologers. They came, fixed the auspicious moment, fixed on Rukiniu as the name of the girl, and said, "Maharaj I it is our opinion that this girl will be exceedingly well disposed, good natured, a treasury of beauty, and in good qualities the equal of Lakshmi, and that she will be married to the Adi Purush."

As soon as this statement usued from the mouth of the astrologers, Raja Bhishmak, feeling very happy, made great rejoucing, and gave a good deal to some Brahmans. Afterwards, that girl began to grow up day by day, like a digit of the moon, and sporting about in childship play, gave pleasure to her parents. Meanwhile she became somewhat older, then she began to play may different kinds of surprising games with her friends and companions. One day, that girl with eyes like a deer, voice like a moon, went to play blind man's buff with her friends. Then at the time of play all the companions began to say to her, "Ruk min!" thou art come to spoil our fun, for where thou art hiding in the dark with us, there is light from thy moon like face, therefore we cannot hide." Hearing this, she smiled and remaned silent.

Having related the tale thus far, Sri S'ukadev said — Maharaj in this way she was sporting with her friends, and day by day her beauty was doubling, when unexpectedly <sup>2</sup> Narad ji came into Kundaipur, and, having seen Rukmint, went into Dwaraka to Sri Krishua Chand, and said to him, "Maharaj in Kundaipur, in the house of Raja Bhahmak, there is born a daughter, a mine of beauty, excellence, and amusblity, the rival of <sup>3</sup> Lakshim, she sis suitable for you <sup>7</sup> From the time when this secret was heard <sup>4</sup> from Narad, the saint, Hari set his mind <sup>4</sup> upon her night and day Maharaj <sup>1</sup> by this process Sri Krishua Chand heard of the name and qualities of Rikhmin, and I will relate how Rukmint heard of the name and fiame of the Lord On one occasion, several mendicants from various countries went into Kundaipur, and cele brated the gloftes of Si Kirshima Chand, recounting how the

<sup>1</sup> For Stid M read Said Ja m text Sita was the bride of the illustrious hero

The ks marks transit on of thought, and the phrase imples that the visit occurred in the midst of the encumstances related in a somewhat unexpected manner.

For ki read kt

<sup>.</sup> Support the plant means "to get to hear" to come to know of but the rest is no Noministive in the senience and Lallu Lallu rested it as a Passive.

1 This may equally not be rendered by fixed his heart."

Lord took birth in Mathura, and having gone into Gokul and Brindaban and joined the cowherd lads, indulged in childish sports, and having slain the Asuras, and removed the burden of the earth, had given happiness to the Yadubansis On hearing of the actions of Hari, all the citizens with great astonishment began to say among themselves, "When shall we see with our eyes him of whose sports we have heard with our ears?" In the midst of this, by some means the mendicants went into the court of Raja Bhishmak and began to celebrate the exploits and virtues of the Lord Then-

The beautiful Rukmint ascended a balcony, the sound of Hari s actions fell on her ears,

She is astonished, her mind is spell bound, then, pupping she wishes to see,

Having heard, the Prince's remained attentive, the creeping plant of love sprang up in her bosom

The beautiful one was absorbed and agitated with emotion, Hari 5 virtues deprived her of consciousness and sense

Having spoken thus, S'ri Sukadev Ji said -Lord of the Earth I in this way Sri Rukmini Ji heard of the fame and name of the Lord Then, from that very day, might and day, during the eight watches or sixty four gharm, she continues thinking of him while sleeping, waking, sitting, standing, walking, moving about, cating, drinking, or playing, and is constantly celebrating his virtues Continually she rises early in the morning, and having bathed and made an earthen image of Gauri,2 and having offered reli, unbroken rice, and flowers, and propitiated her with incense, lamps, and consecrated food, with joined hands and bowed head, constantly says before her .-

"Do you, O Gauril have pity on me, give the Lord of the Yadus for husband, and remove my affliction"

In this way Rukmint began to pass her time. One day she was playing with her companions, when Rija Bhishmak, seeingher, thinking within himself, began to say, "This one is now become marriageable, should we not speedily give her some where, people will ridicule us. It is said that, In whose house there may be a grown up drughter, his alms giving, virtuous conduct, praver, and penance, are useless, because from what is done, no virtue accrues, until he be checharged from the debt due to his daughter " " Having reflected thus Rija Blishmak

<sup>1</sup> These are alternative express was for the whole day.

A sum with their and "a a name of the god on 1 kman, the wife of Cark.

In the word Gaser or Gaurd is I are used because I want at leng under the name eable age, she herself was a gone and Herefore turned to Lirests under the firm Gaur. The word also means "turmeric," a colour used in maringe ceremonies.

A sacred obligation rests on every Healt to see that his daughter is not unmarried when she a tare patienty

came into his court, and summoning all his councillors and family folk, said, "Brothers! my drughter is become marriageable, on this account we should search somewhere for a respectable, vir

twos, handsome, and well disposed Justinad."

On hearing these words, those people recounted the family, virtues, personal appearance, and provess of the kings of various countries, but what any one said made to impression on the mind of Raja, Bhishmal. Then his eldes son, whose name was Rukma, began to say, "Rather I's Stapal, the king of the city of Chander, is very powerful, and in every respect our equal. Let us betroth Rukmin to him there, and get reputation in the world."

Maharal when the king made as if he did not hear what he also said, then his younger son Rukmakes said.

Father I let us give Rukmini to, Krishna, let us betroth her

to Vasudev,"
Hearing this, Bhishmak says delightedly, "O son! thou hist
said well.2

Thou, child I art much wiser than all , I approve of what you soid

It is said,—

By inquiring of small and great, make your resolve sure, Accept the gist of the statement, this is the way of the world?

Having spoken thus, Roja Bhishmak added, "This is good counsel uttered by Rukmakes Among the Yadubansis, Roja Surasen has become very famous and powerful, Vasadev II is dit son. How great are they in whose house the Adi Purush, the modestructible, good of all good, Sri Krishma Chand Ji, took birth, and destroyed the very powerful Kans and the other Rikkshasis, and having remove ethe burden of the earth, gave splendour to the Yadu Equily and gave happiness to the subjects as well as all the Yadubaniss! So, if we gue Rukmind to Sri Krishna Chand Ji, Lörd of Dwaraka, then we shall acquire faine and greatness in the world." On hearing these words, all the members of the assembly, being greatly pleased, said, "Madataj' this has been thought out by you, such a buskend and house will not be met with elsewhere. This is best that we should marry Rukmint to Sri Krishna Chand alone. "Mahadaj' when all the members of the council had thus spoken then Raja Bhishmak's eldest son, whose name was Rukma, hearing the preliability said,—

<sup>&</sup>quot;These great blockheads are talking without understanding, they do not know Krishua's circumstances,

Varuedo is used for Velundro in text on account of the metre

ten is for team — by thee \*\* This is made clear by Pandit Vogadhyan Misra s
punctuation: kehl, put t ten nikt kell

He has remained sixteen years with Nand, then everyone called him a cowherd,

Clothed in a blanket he grazed cows, seated in the cow-field he ate his labourer's fare.

He is a village cowherd What is there stable about his genealogy? Whose son can we call him, the secret of whose very parents is unknown? One thinks him of Nand the coulerd, another esteems him as 1 of Vasudev , but up to the present time no one has yet discovered the secret as to whose son Krishna is, therefore anyone says what comes in his mind Maharai I every body knows and respects us, but when did the Yadubands become lings? What does it signify that, a short time since, by strength, they have acquired greatness, the former stain will not now pass away He is called the servant of Ugrasen , shall we get any fame in the world by a betrethal with him? It is said, Marriage, enmity, and friendship should be mide with equals then lustre is obtained to If we give her to Krishin, people will say, 'The brother in lan of a cowherd !' From that all our name

and fame will depart "

Mahary! having spoken thus, Rukma added, "Snupil the king of the city of Chanderi, is very strong and powerful, from fear of him all tremble violently, and royalty has come down in his house from antiquity, therefore it is now best that Ruhmint should be given to him, and Krishna's name even should not again be brought before me' On hearing these words the people of the council, through fear, feeling deep regret in their hearts, remained silent, and Rija Bhishmak also said nothing Hercupon, Rukma, summoning astrologers, fixed the propitious day and moment, and sent the nuptral gift to Raji Sisupil's place, by the hand of a Brahman I hat Brahman, taking the nuptial gift, proceeded on, and going into the city of Chinderl arrived in the court of Raji Sisupal On seeing him, the king making obersance, asked the Brahmin, "Tell mer O Divinity l whence come you? and with what object are you come?" , The? that Brahman, giving a blessing, related all the circumstances of his going. On hearing him, being plea ed Rish Salupil, sum moning his Purolit, accepted the nuptial gifts, and giving some thing considerable to that Briliman, dismissed him "Afterwar le he mysted Jurasindhu and all other kings of the various or untries They, each bringing his army, came, then this one also taking his army, went forth to the marringe. That Brahmin came and teld Raja Bhi hmak that he had taken the unpital gaft saying ' Mahting! I, having given the present to Rija Sulopil am

I grossly immiral for endo is conveyed goler th a term

<sup>1</sup> This use of day to express "as" is very \$1 maid Here we have two room Art to Pan very paralel 1 1444 ye "in al rood be wished." In I and if the Lauve is regularly formed by the treest in of I in both case it is a survival of the Sandra I aware form.

returned, he, with much pomp, leading the marriage procession

is coming to the wedding, do you do your duty"

Hearing this, Raja Bhishmak, at first, was greatly dejected, afterwards, having reflected somewhat, he went into the palace and told his queen. She, having heard, inviting musicians and all the ladies of the family, had festivities prepared, and began to perform all the customary ceremonies of marriage. Then the king, coming out, ordered his chuefs and ministers to collect together all the things which they should have in the marriage of a girl. On receiving the king's order, the advisers and chiefs prepared and sent for everything immediately, and brought and laid them before him. The people saw and heard, then this rumour spread about the city, that the marriage of Rumani with Sri Krishia Chand was in progress, that the wicked Rukma did not allow to take place, now it will be with Srishia.

Having related the story thus far, Sci Sukadev Ji said to King Farikhin Lord of the Earth in the city, then, this was the talk in each house, and in the palace the women, singing and playing misse, were performing the customary ceremonies. The brahmans, rectumg and recting the Vedas, were having the Brahmans, recting and recting the Vedas, were having the marriage ceremones performed. In airons places drums were being featen. Again and again posts of spronting plantain were being featen in the ground, golden vessels were being filled, and the people were placing them down, and garlands and wreaths of flowers they were fastening, and in one direction the citizens were sweeping and cleansing, quite separately, the markets, roads, and squirres, and covering them with silk capopies. In this way both in and out of the house a bustle was going on, when, just then, two or three friends went and said to Rikhmin.

"Rukma has given thee to S'isupal, now, Rukmini! thou hast become a queen"

Thinking, and bowing her head, she said, "The Lord of the World is mine, by heart, acknowledgment, and vow!"1

History and this, Rukmud, in much anxiety, sent for a Brahman, and joining her hands, supplicated and evtolled him highly, and having explained to bim all the desire, said "Mahara! I take my message to Duaraka, and delivering it to the Lord of Duaraka, get him to come with you, then I shall be deeply grateful to you," and shall know this, that you alone, com passionately, have given me Sri Krishna as husbond"

On hearing these words the Brahman said, "Good! tell me

<sup>&</sup>lt;sup>1</sup> The absence of verb or seder on was the one word serv of me render, the remain, very observe. Eastward, is allogether wong, Ifolings scathers the worst and that is all. The Subble Signar gives the clase by the processed of the worst and that is all. The Subble Signar gives the clase by the processed of the worst and the substitution of the processed of the substitution of the

the message and I will take it, and will repeat it to Sri Krishna Chand He is the Lord of Compassion, if he will condescend to come with me, I will briog him" When this declaration had issued from the mouth of the Brahman, Rukmini, at once writing an affectionate letter, gave it into his possession, and said, "Give the letter to Sri Krishna Chand, the source of 101, and tell him from me, that this servant, with joined hands and great humility, says that 'You are the Searcher of Hearts, and know the thoughts 1 of every mind, what more shall I say? I have taken refuge with you, now my modesty is your affair,2 do that by which it may be preserved, and, coming to this servant, speedily reveal yourself 11

Maharai! this having been said and heard when Rukmini dismissed the Brihman, he, meditating on the Lord and calling on his name, set out for Dwarska, and, through his desire for Harr, arrived there at the mere saying of a word 3 Going there, he saw that the city is in the midst of the sen, and that all around it there are very great mountains, and woods and groves give their splendour, in which the eries of vanous animals and the notes of birds resound, and beautiful lakes filled with pure water in which lotuses are blooming, upon which swarms on swarms of bees are humming, and, on the bank, geese and crane, are disporting themselves, gardens of fruits and flowers of various kinds extend for miles, on the borders of these betel gardens are flourishing. At the pits and wells, gardeners are standing, sing ing sweet melodies, working the water wheels and buckets, and irrigating with water high and low objects, and erowds upon

crowds of water bearing women were at the landing stairs Beholding this beauty, and being delighted, as that Brihman advanced onwards, what does he see? All around the city is a very lofty rampart, in which are four gitchays, in which are gold inlaid and jewel studded panels, and within the city are glittering gold, silver, and jewel studded, five-storeyed and even storeyed pilaces, so high that they conversed with the clouds, the spires and pinnacles of which are brilliant as lightning Various coloured flags and standards are fluttering, fre mwindows casements, apertures, and lattice work, fragrant odones are emanating, at each door are placed posts of spronting plantam and golden vessels filled garlands and wreaths are suspended, and in every house joyful instruments are sounding, in various places, stories, legends, and conservations about 11 iri are going in, the eighteen castes are ducling in ease and happiness, and the discus called Sudarsan protects the city

Having related the story thus fir, Srl Sukales Ji said -

<sup>1</sup> The worl At is here unlerstood

<sup>\*</sup>Note the Daire 19 you meaning that the thing spoken of the selection of the person all respect

Meaning in the time required for the a ceance of a word," or " lorne dutely

Rājā I looking on at such a beautful and pleasing city of Dwārakā, that Brāhman entered and stood in the court of Raja Ugrasen, and giving a benediction, he asked, "Where is S'ri Krishma Chand?" Then someone pointed out to him the palace of Han When he went and stood there, the door porter, seeing him, prostrated himself and asked,—

"Who are you, and whence come? The letter of what country have you brought?"

He said, "I am a Brahman, and a resident of Kundalpur I am come to deliver the letter of Rukmini, the daughter of Raja Bhishmak, to S'ri Krishna Chand" On hearing these words, the door keeper said, "Maharaj! Sir, be pleased to enter the palace S'ri Krishna Chand is opposite, sesplendent on a throne!" Having heard that statement, the Brahman went inside, then Hars, on seeing him, descended from the throne, prostrated him self, and showed great respect, and placing him on the throne, washed his feet, and drank his foot-water, and began to perform the service which one renders to a tutelary deity. At length, having applied fragrant unquents, and bathed and washed him, and caused him to partake of six flavoured food, next, he gave betel, and perfumed him with saffron and sandal, placed on him a necklace of flowers, conducted him into a jewelled palace, and caused him to repose on a handsome jewel studded couch Maharai I he also fatigued by the journey was very tired indeed,1 on lying down he obtained rest, and slept Srt Krishna Ji, for a certain time, then, sat there desirous of hearing what he had to say He was constantly saying in his inmost heart, "Now he will get up, Now he will get up 'At last, when he saw that he did not rise, seating himself at his feet, he began to rub his feet Hereupon his sleep was broken, and he arose and sat up Then Harr, inquiring after his welfare, asked,-

"Is your king and country well?" Tell us your commession,

"What purpose are you come for, and by showing yourself have given us happiness?"

The Brillman stud, "Abode of Compassion! please give heed and hiten, I am about to relate the cause of my coming Mihiral! the daughter of Rijl Blishmal of Kundalpur, since she heard your name and excellence, has inght and day con tinued meditating on you, and wis distroor of serving the lotus feet, and an opportunity even occurred, but the affair mis

\*\*Imministry that I be primed as one worl; it is the I is equivalent of immited. Both Hollings and Lastweck have no irretood transar to be a form of tune "the body," or "person," and have thus missed the meaning of the verse

<sup>1</sup> Not ce the structure of this most in mate sentence. The phrase lift is hard "defeated by the road," or dead beat by the journey" 1 and thaid to that hi, "I red liadeed he was, very". Such forms are thoroughly coloquial.

1 tomismonia should be printed as one werly it is the I ray equivalent of

carried." The Lord said, "How was that?" The Brahman replied, "Compassionate to the lowly I one day Rua Bhishmak, having summoned all his family and the members of his council, said, 'Brothers' the daughter is become fit for marriage, now a husband for her should be settled upon' As soon as this speech had issued from the mouth of the king, they recounted the family, the virtues, the reputation, and valour of several different kings, but they made no impression on his mind1 Then Rukmakes mentioned your name, then, being pleased, the king approved of what he had said, and said to them all, Brothers I in my mind, what this has said has become a line of stone, 2 what do you say?' They said, 'Maharan' if the three worlds were to be searched, still such another house and bride groom would not be found, therefore, it is now fitting that no delay should occur, Rukmuni's marriage should speedily take place with S'ri Krishna Chand' Maharai this affair had been resolved on, whereupon Rukma interposed, and betrothed Rukmini to Sisupal Now he, bringing with him the whole army of Asuras, has advanced to the marriage"

Having related the story thus far, Sri Sukades, Ji said—Lord of the Earth I that Brâhman baving thus related all the news, gave the letter of Rukmini Ji into the possession of Hari. The Lord very affectionately took the letter, and clasped it to his bosom and having read it, was pleased, and said to the Brahman, "Divinity! be anxious on no point. I, having gone with you, and having destroyed the Asuras, will fulfill her wish." Having heard this the Brithman was comforted, but Hari, thinking of

Rukmini, began to be anxious

## CHAPTER LIV

Krishna hurnes to Kundalpur 10 secure Rukm ai—He 13 followed by Ealarlim with an unsu—Rukmun's anxiety as to his timely arrival—Krishna by arrangement, meets Rukmun' at a temple of Devs, and carries her off

SRI SUKADEV Ji said —O King Sri Krishna Chand, having thus fortified the Brahman, added,—

- "As, by fraction, having kindled, they draw forth fire from wood.
- So I will bring the beautiful one, having destroyed the army of Asuras"

That is, 'they did not meet his incl nation,'
That is, 'is engraven on my mind

Having said this, then putting on nice clothes and ornaments which were pleasing, and going to RJA. Ugrasen, the Lord, having joined his hands, said, "Mahatraj I Bhishmak, the king of Kundalipur, having written a letter about the giving away of his daughter, by means of his Purohit, has invited me alone. If Jou command me, I nill go, and marry he daughter."

Having heard, Ugrasen says thus, "Why rests your heart on a distant country?

You are going there alone, Murani Let no discord arise with anyone !

Then who will convey to us here intelligence of your Jaman spoken thus, Ugrasen added, "Good if you wish to go there, then do both you brothers go, with all your armes, and having effected the mirrage, specify set out back. Do not quarrel and wrangle with any one there, because should you be long lived, then many beautiful ones will come and remain with you." On receiving the order, Sr Krishna Chand said, "Maharaj" you have spoken truly, but I am going on ahead, you will please send Balaran Ja, with the army, afterwards."

Having spoken thus, Hari, having taken leave of Ugrasen and Vasudev, came towards that Brahman, and sent for his characteer Darak, and the chariot He, on receiving the Lord's command, immediately Joked the four horsed chariot. Then Sri Krishna Chand ascended it, and placing the Brahman beside him, set out from Dwaraka towards Kundalpur When they issued from the city, what do they see? Herds and herds of deer are running along on the right side, and, in front, a hon and honess, with their prey, are approaching, roaring Having seen this pro pitious omen, the Brahman, having reflected in his mind, said, Maharaj 1 now, from seeing this omen, this occurs to me, that Just as these, having accomplished their object, are approaching ust so you, also, having accomplished your object, will come "
Sri Arishna Chand said, By your kindness ! Having said thi,
Hari, advanced beyond that place, and visiting various new countries cities, and villages, arrived in Kundalpur Then he saw there that in various places, from the objects provided for the marriage which were placed ready, the beauty of the city was much enhanced 2

The lanes are swept, the squares have awnings they are sprinkled with perfume and sandal.

Spinach and betel were formed into bunches and between each golden cocoa nuts were inserted

A common method of saying "Thank you implying that what may have occurred has resulted from the kindness of the inquirer

<sup>&</sup>lt;sup>2</sup> The phrace air ki sur other of other's is common colloqually. It im plus that one co dit on has become another condition the require of the gent rule ago changing with it e idea allowled to. Here it is chilable beauty, and therefore, the temmone form is weed. It is parallel to dim ki rit kog at it day in gli became, that has, day became agains.

Green leaves, fruits, and flowers, in profusion, at every house, wreaths

Flags, hanners and gurlands are stretched, and handsome vessels made of gold

And in every house there was jos. Maharit such, indeed was the splendour of this city. And in the pulace the festivities which were going on how can anyone describe them? Only when seen is that possible. Afterwards Sin Krishin, having seen the whole city, came and encamped in an enclosure of Rha Bhishmak, and having seated himself in the cool shade, and become cock he said to that Brahman "Divinity I you first go and announce the news of my arrival to Rukmini Ji, that she may be comforted and grief removed from her mind, afterwards come and let me know the private matters there, that I may then devise the remedy. The Brilinan sud, "Lord of Compassion" to day is the first day of the marriage there is great bustle and pomp in the palace I am going, but should I find Rukmini Ji alone, I will impart to her the secret of your coming" Having spoken thus the Brahman went thence Maharat I on this side Harr, then, arrived quietly and alone, and, on the other side Sisupal, bringing all the Asira army, with Jurasindhu, came with such pomp that it had no bounds, and came with such ? crowd that, hy the weight, Seshanlg 1 began to totter and the earth to overturn Having received notice of his coming, Raja Bhishmak went forward to receive him, with his councillors and the members of lus family, and having advanced very courteously to meet them, and having invested them in wedding garments and presented them with jewel studded weapons and ornaments, and elephants and horses, conducted thepr into the city, and gave them a reception room, \* then he respectfully provided them with food and drink

Having related the story thus far, Sri Sukadev, the saint said — Maharaj I i an now stating the intermediate story, please listen attentively. When Sri Krishia Chand set out from Dwaraka then all the Yadubansis went and said to Raja Ugrasen.

Maharaji we have heard that Rya S upali with the whole termy of Asuris and Jorisandhu is come into kundalpur to a murring, and that Hari has gone there alone, therefore we know that there will be a combat there between him and Sri Krishna Ji Knowing this even, how can we become indifferent, and abuidoning Mari stay here? our inclination does not agree to this. For the rest, let what you order be done? 3

<sup>&</sup>lt;sup>1</sup> S eshanag is the thousand headed a ake who is supposed to support the world

<sup>2</sup> A janudsd is a place provided in a brides fourth for the reception of the

numerous tra n which accompanies the bridgeroom

That is we are ready to carry out your instruct one in anyth n necessary to
give effect to our wishes

On hearing this statement, Raja Ugrasen, being exceeding alarmed, and disquieted, called Balaram Ji to him, and, explaining the matter, said, "Do you take all my army, and speedily go to Kundalpur before the arrival 1 of S'ri Krishna, and get him to come back with you" On receiving the king's command, Baladev Ji, having collected fifty six karors of Yadavas, set out for Kundalpur Then the army of elephants-black, white, and smoke tintedappeared like a mass of cloud, and their perfectly white teeth, like rows of cranes , the drum resounded like thunder, and the weapons were glittering like lightning, troops and troops of horse soldiers, wearing red and yellow dresses, were seen hither and thither, rows upon rows of chariots were going along, Looking on upon the splendour of these, and being delighted, the gods, with much friendship, each seated in his car, kept raining down flowers from the sky, and were wishing victory to Sri Krishna Chand, the root of joy While this was going on, taking all the army, and proceeding on, just as Hari arrived in Kundalpur, Balaram Ji also arrived there Having related thus, Sri Sukadev Ji added - Mahārāj' Sri Krishna Chand, the ocean of beauty, the light of the world, had in this way reached Kundalpur, but Rukmini, not having heard the news of his coming,-

Dissatisfied, she looks all around, as the moon becomes dimmed at dawn.

Great anxiety increased in the heart of the beautiful one she gazed, standing on a lofty balcony,

Ascending repeatedly she peeps through casement and door , from her eyes a stream of water is released,

Dissatisfied with clouded mind, she draws deep sighs, Agitated, with water raining from hereyes, reflecting sadly, she says .--

Why has Harr not yet come? his name, indeed, is Searcher of Hearts. What fault has occurred through me, such that he has not yet thought of me? Has not the Brahman arrived there? Or, thinking me ugly, has Hari no reliance or affection Or, hearing of the coming of Jurasindhu, has the Lord not come? To morrow is the wedding day, and the Asura has come Should he to morrow take my hand, then how shall this sinful soul survive without Hari? Prayer, penance, vows. . and religious duty have not protected me 9 now what shall I do, and where shall I go? Susupal has come with his marriage

procession, why does the Lord, Compassionate to the Lowly. When these words had issued from the mouth of Rukmini.

delay?'

The repetition of na pahamble implies a continuation of the idea meaning in the course of his not arriving that is before he arrives?

The repetition of na pahamble implies a continuation of the idea meaning in the course of the interpretation to a tag protector, is a form parallel with the paragraph of the interpretation. with the more common kd n dnd, " to come into use, to be useful

then a friend said, "How will Harr come into a far country with out the permission of his father and relatives?" And another said, "He whose name is Searcher of Hearts, and Compassionate to the Lowly, cannot live without coming Rukmini | be com forted, be not distressed. My heart is filled with this assurance that someone will come immediately and say that Hari has come " Mahârâj | those two were chattering on thus between themselves, when, in the midst of it,1 the Brahman came, and pronouncing a blessing, said, "Sri Krishna Chand Ji lias come, and is encamped in the royal enclosure, and Balader Ji, bringing all the army, is coming afterwards" Upon seeing the Brahman and hearing these words, life came into the soul of Rukmini li, and she then felt such happiness as a devotee feels when he has attained the reward of his austerity

Afterwards Sri Rukmini Ji, joining her hands and inclining her head, said in the presence of that Brahman, "To day you having come and announced the arrival of Hari, have given me life, what shall I give in return? Were I to give the illusion? of the three worlds, I should still not be free from the obligation I owe you" Having spoken thus, she restrained herself, and remained abashed Then that Brahman, being highly gratified, pronouncing a benediction, rose from thence, and went to Raja Bhishmak And he explained everything, and told him of the circumstances of the arrival of S'ri Krishia On hearing the authentic account, Raja Bhishmak arose and hastened, and, pro ceeding on came where S'ri Krishna and Balaram, the abode of happiness, were staying in the enclosure. On coming, he prostrated with the eight members,3 and standing in his presence, with hands joined, Raja Bhishmak said,-

"You, O Hari are the word of my theart . 4 how shall I

utter what the wicked have done?

Now my desire is fully accomplished, in that you have come and revealed yourself" Having thus spoken, and provided tents for the Lord, Raja Bhishmak came to his own house, and anxiously began to say,-

I The phrase wasse men refers to the manner of what was taking place, and implies that "while things were going on in the manner just described, the Eraliman came," &c The more common tine men refers, of course, to quantity,

Brahman came, 'δc The more common the mea refers, of course, to quant ly, and unple is that on so much knaveg taken place, something frieh occurs.

The nodyd, or 'sidesony' sumples all those fanced realities which constitute the thinst of extentione, a major lateroles, it maples "wealth, 's'power,' δc, in the constitute of the consti apocopated form of the common phrase man vach karm, "thought, word, aed deed." In this case, the minority would be In this case, the import would be similar, implying that Hari was the speaker's all in all

"Everyone knows the exploits of Hara, who knows what will now take place?"

And all the citizens, both women and men, coming where Sri Krishna and Baladev were, and bowing their heads, and singing the praises of the Lord, and eulogizing, were thus saying among themselves, "Sri Krishna alone is the fitting husband of Rukmini Vidhana 1 grant that this pair may be united, and may live long !" Meanwhile, from something which came into the mind of the two brothers, they went to see the city Then in the markets, roads, and squares in which these two brothers were going along, crowds on crowds of men and women were close to them, and they, sprinkling over them perfume, sandal, and rose water, and showering down flowers, and stretching out their hands, were speaking thus among themselves, and pointing out the Lord -

"Balaram is dressed in blue, Ghanasyam3 is wearing yellow

With earrings tremulous, and crown resting on head, the lotus eyes wish to steal our hearts"

And these were going along looking about them At length, having seen all the city and the army of Raja Sisupal, they re turned to their own camp And having heard the news of their arrival, Raja Bhishmak's eldest son, being exceeding wrathful, went to his father, and began to say, "Tell me truly, at whose invitation has Krishna come here? I have not got at the mystery how he came here uninvited A marriage affair is a matter of happiness, what has this one to do with that? These two decen tive, perverse people go only where they stir up strife If you wish your own welfare you will tell me the truth At whose invitation are they come?"

Mahara ! Rukma having thus threatened his father, rising up from there, went in a state of perpletity where Rajas S supal and Jurasindhu were seated in their assemblies, and said to them. Rama and Krishna are come here inform all your people of that, that they may be careful" On hearing the name of the two brothers, Raja Sasupal, looking back on the exploits of Harr's life, was dejected, and began to reflect deeply, and Jurasindhu began to say," Listen ! wherever these two come they stir up some mis chief or other. They are very powerful and deceptive. In Bray they have slain quite easily Kans and the other very great Rak shasas Do not you think them children, they, fighting with anyone, have never been conquered Sri Krishna seventeen times destroyed my army, when I attacked the eighteenth time.

See note 1, p 140 2 Ghanasydn: the dark blue cloud " 2 name of kruhna 2 Ghanasydn: the dark blue cloud " 2 name of kruhna

Nouce dwen harn and mackagen have the Aonst fortified with the Sub stability verb It is really a I resent tense here used in a continuative or hab tual SEDSE

he fled and ascended a mountain, and when I set it on fire, he trickily went off to Dwaraka

This one's secret no one has gained, now he has come here to do mischief.

He is a trickster, he will practise trickery, by no one will he be understood !

Therefore, now some plan should be devised by which all our reputations may be preserved" When Jurasindhu had said thus much, Rukma spoke thus, "What things are they about which you are so apprehensive? I know them well, that they were wandering about various woods, singing, dancing, playing the What do these rustics I now about, flute, and grazing cows the science of war? Have no anxiety in your mind about any thing, I, in a moment, will slay and repulse Krishna and Balaram, with all the Yadubansis"

S'rı Sukadev Jı said -- Mahârâı that day, Rukma, having counselled and encouraged Jurasinghu and Sisupal, returned to his home, and they passed the night in uncertainty. As soon is it was dawn, on the one hand, Raja Sisupland Jurisindhu, think ing it the marriage day, were engaged in the bustle of setting forth the marriage procession, and, on the other hand, at Rija Bhishmak's place also festivities began to take place. Hereinpon Rukmini Ji, on rising up, sent to inform Sri Krishna Chand, through Brahman, thus, 'Abode of Compassion I to day is the wedding day, when two gharis of day remain, I shall go to wor ship at the temple of Devi, to the east of the city My honour is yours, do that by which it may be preserved?

Afterwards when about one watch of the day had passed, the friends, companions, and women of the family arrived These, on coming, at first having filled a square place in the courty and with large pearls, and arranged a golden bejewelled seat, seated Rukmini upon it, had her rubbed with oil by seven married women, 2 afterwards, having applied perfumed inequents, bathed and washed her, they adorned her with the sixteen decorations and dressed her in the twelve ornaments, covered her with a red bodice, and scated her fully prepared. Memwhile, about four ghars of the day remained Then Rukmini the young, taking with her all her friends and companions, went, with sounding music, to worship Devi, then Rapi Bhishmak made some of his

people accompany her for protection

I junyou paras is the Bray form of junt page. This phrase is equivalent to kell se nakih jani jawe The husbands of the women who perform this office must be I ving at the

The auteen appliances for decoration are 1-1 tooth loubly 2 tooth powder; 3 connecte 4 massem 5 saffign, 6, animony, 7, 1972-less 5 hair-ol 9, comb, 10, perfung; 11, betel; 122 pant for tech and 170 (3, 100.10 4 lenna 15 flowers 16 rel dye. The twelve ornaments are the larges anilest, once rug & 6.

Having got the news that the king's daughter was gone out of the city to worship Devi, Râjā Sisupāl also, from tear of S'ri Krishna Chand, summoned his greatest heroes, champions, brayes, valuant men, and soldiers, and having given them most minute i instructions, sent them forth to watch over Rukmint It also, going, with their several weapons elevated, accompanied the king's daughter Then Rukmini Ji, adorned with every ornament, with troops on troops of friends and companions, in the shade of a screen, moving along in the environment of the blackest Råk shasas, was as beautiful as the moon with a cluster of stars in the midst of a dark cloud. At length, after a time, moving on, she arrived at the temple of Devi Having gone there and washed her hands and feet, and rused her mouth, becoming purified, the king's drughter, at first, with sandal, unbroken rice, flowers, perfumes, lamps, and consecrated food, devoutly worshipped Devi according to the Vedic ritual, afterwards, having caused female Brahmans to be fed with desirable food, and clothed them in nice garments, and drawn the sacred mark with roll,2 and applied rice thereto, she gave them a fee, and received from them a blessing

Afterwards, having perambulated round Devi, that moon-faced one, of the colour of the Champak blossom, with eyes like a deer, voice like the cuckon, gat like an elephant, taking her friends, being in anxiety about meeting Hari, as she was about to depart theme, having finished her devotions, Sri Krishia Chand also, seated alone in his chanot, arrived where all the warriors attended to the colour of the seated alone in his chanot, arrived where all the warriors attended.

dant on Rukmini were standing armed with weapons

Having related thus much, Sri Sukadev Ji said -

Having worshipped Gaur, as soon as she went forth, one says agreedly,

" Hark! beautiful one! Harr is come, see his pennon waving "

Hearing these words from the friend, and seeing the ensign of the charit of the Lord, the king's daughter with extreme delight was unable to contain hersalf, and placing her hand on the hand of her companion, and assuming a fascinating appearance, hipping to join Hari, slightly smiling, she was so moving with slow pace amidst them all that her beauty cannot be described. Afterwards, upon seeing Srl Krishao Chand all the guards stood as though deprived of sense, and the screen fell from their hands, whereupon they beheld the fascinating form of Rokimin Ji. then, becoming still more confounded, they became so feeble that they lost all consciousness of body and muid

Having strung her eyebrow bow, and drawn the string of her darkened eyelashes,

And discharged the arrows of her glances, she slays, but they remain living

3 See note 1, p 152

<sup>1</sup> Sab bhant; such nich, "every kind of up and down," or "all the ins and outs of the affair"

Mahàraj <sup>1</sup> then all the Rakshasas stood merely gazing, like painted pictures, and Sri Krishia Chand, amidst them all, made the chantot advance to Rukmini, and stood there. On seeing the Lord of her hie, she modestly stretched out her hand to meet him, then the Lord, raising her with the left hand, seated her on the chand,

 With trembling body, and exceedingly abashed mind abandoning all, she set out with Harr.

As a Varragi abandons his house, and fixes his affection on the feet of Krishna

Maharaj Rukmun Ji then obtained the reward of her prayers penance, vows, and urtuous acts, and her recent sorrow was all dissipated. The enemies, with their weapons stood looking at her face, the Lord, taMag Rukmun from the midst of them proceeded.

As a lion springs into the midst of many pucks of jackals, Seizing his prey, walks off fearless and roaring

Afterwards, on Sri Krishna Chand's going off, Balaram Ji, also, sounding the drum, accompanied by all the army, went and rejoined him

### CHAPTER LV

51 upil and Jurasindho partie Arishin with an army but are defeated—Rickin then attempts an attack, but is taken passoner—Rukins is shaved and bound to Kin han a charact—At the unterestions of Raika on the in released—Rickins then abandous Kurdalpur and founds the city of Bhojakatu—The marriage of Airthan at Diwarks.

Sat Sukanea Ji and — Maharaj having gone some distance Sri Arishia Chand, looking at the thoughtful and bashful Rukmin Ji, sad, "Beauntful one" non be not ancous about anything, I, by the sound of my shell and it remove all the foot of your mind, and having arrived in Dearald will marry you according to Vedic rites." Having spoken thus the Lord having placed his necklace on her and seated her on the left side sounded the shell, when all the attenduits of Sistipal and Jurasindhu started up. This affair spread throughout the whole city, that Har had taken away Rukmin

Meanwhile, hearing of the abduction of Rukmini from the mouths of those people who had gene-with the king's daughter to watch over her, Rejas Sisipal and Jurasandhu, in great watch pour the sistence of mail and helmets, fastening waist belts attached all their weapons, and each taking his army, hurried after Krishna to fight with him, and having gone near him flourish ing about their weapons, hey challenged thus 'Ho!' why are

you fleeing away? Stop! take your arms and fight. Those who are Khatriyas, heroes and braves, do not turn their backs in the field." Mahataj! on heiring these words the Yadayas again faced them, and the weapons began to fly on both sides. Their child Rolkmin, greatly alarmed, concealing herself with her veil, was weeping much, and heaving deep sights, and looking steadfastly at the face of her lover, reflecting in her nimost heart, was saying thus, "He, for me, is enduring this affliction." The Lord, the Scarcher of Hearts, knowing the secret of Rolkmin!'s mind, said, "Beautiful one! why art thou fearing? In thy very sight, having smitten the Asaria army, it will remove the burden of the earth. Do not thou be anxious in thy mind on any point."

Having related thus much of the story Sn Sukadev Ji said — Rājā! at that time, the gods, seated in their respective cars, are seeing what from the sky? that—

The Yadavas are warring with the Asuras, there is a great

Krishna stands looking on , Balaram is fighting

The Lettle drum is sounding, bards are singing war songs. panegyrists are celebrating glories, horseman with horseman, elephant rider with elephant rider, characteer with characteer, foot soldier with foot soldier, are in close combat. Heroes and braves of this side and that, attacking each other, are striking blows, and cowards, abandoning the field, are fleeing with their lives The wounded are standing up writhing, headless trunks, with swords in their hands, are moving around on all sides, and corpses on corpsus are hing about from them a river of blood has flowed, in that, here and there, elephants, who have fallen dead, appear like islands, and their trunks like alligators Mahadev, accompanied by ghosts, goblins, and spirits, choosing heads, were making and wearing skull garlands, and sultures, jackals, and dogs, fighting among themselves, were dragging away at the corpses, and rending and devouring them Crows. plucking out the eyes from the carcases, were carrying them off At length, in the very sight of the gods, Balaram Is cut down the Asura army as an agriculturist cuts down his crop Thereupon Jurasindhu and Sisupal, on their whole army being destroyed. accompanied by a few of the wounded, fled, and went to a place, and halted There Salupal, with many regrets, shaking his head, said to Jurasindhu, "Non that ignoming has been attained, and a stam put on the family, it is not right to live in the world, there fore, should you give kave, I will go into the battle and die fighting

Otherwise, I will make the woods my dwelling, I will take Yogi yous, I will abandon all hope,

Honour and character are gone, now why should I live?
why, by preserving life, should I accept disgrace?

Having heard this speech, Jurasindhu said, "Maharaj ! you are wise, and in all things intelligent, how shall I counsel you?

Those who are intelligent people do not grieve over what has occurred, 2 because the Creator of good and evil is quite another Man has no power, this dependent one is subject to another As a wooden image, when the juggler makes it dance, dances, just so man is subject to the Creator He does what he pleases, therefore, in pleasure and pain no delight or grief should be felt, all should be regarded as a dream. I took twenty three separate complete armies, seventeen times, and attacked the city of Mathura, and this very Krishna seventeen times defeated the whole of my army I felt no grief, and the eighteenth time, when the army of this one was destroyed, I felt no delight either This one fled, and ascended a mountain, I burnt him just there, there is no knowing how this one lived, the conduct of this one is in no wise to be understood" Having said this, Jurasinchu added, "Mahara! this is now fitting, that this circumstance should be set aside It is said, that, if life be spared, then after words everything remains, as it happened to me, having been defeated seventeen times, I conquered the eighteenth time. Therefore, that should be done, in which your welfare may be, and perverseness should be abandoned "

Maharaj I when Jurasındhu had thus counselled and spoken the other one was somewhat comforted, and taking with him as many wounded soldiers as were saved with sorrow and regret, accompanied Jurasindhu These, then, having been thus defeated, went from here But listen to the affairs of the place where the house of S supal was Anticipating the return of her son, when the mother of Sisupal began to prepare festivities, a sneeze occurred before her, and her right eye began to throb Having perceived this ill omen her forehead throbbed, hereupon some one came and said, "Your son's entire army is cut up, and even the bride has not been obtained, now, fleeing thence, he comes with his bare life" On hearing these words, the mother of

Sisupil was greatly troubled, and remained speechless

Afterwards, having heard of the flight of S'isupal and Jura sindhu, Rukma, in great anger, came and sat in his council, and began to declaim to all, thus, ' Krishna can never escape from my hands to go anywhere? I will go immediately, kill him and bring back Rukmin, then my name is Rukma, otherwise, I will not again come into Kundalpur" Maharai having thus vowed, taking one complete army, Rukma hastened forth to fight with Sri Krishna Chand, and he went and surrounded the arms of the Yadavas Then that one said to his people, "Do you slay

1 san here is for snant

<sup>2</sup> huf is adjective to bit, meaning "the affair which has come to pass' or existent circumstances"

Lt/, ' Krishna, having escaped from my hands where is he able to go?" The interrogative is often used to imply the impossibility of an event.

the Yadawas, and I will go forward, and capture Krishna Inving."
On hearing these words, list companions began to fight with the
Yadubansis, and he, driving his charnot forward, and going near
Sri Krishna Chand, challenged him and said, "O treacherous
instel what dost thou know of royal practices? Just as in
liancy thou didst steal milk and curds, so thou hast come here
also and removed the beautiful one

I am not a herdsman inhabiting Braj " Saying this he took arrows

He selected those dipped in poison, drawing the bow he discharged three arrows

Seeing those arrows coming, Srl Krishna Chand cut them just in their light. Then Ruhan discharged other arrows, the Loric cut and threw down them also, and preparing his own bow, decharged several arrows so that the charioteer, along with thorse of the chariet, were obliterated, and the bow being cut from his (Rukana's) hand, fell down. Then Han cut and thread own as many weapons as he employed. Then he, exceedingly emaged, took up shield and sword, and leaping from the chanot, prang towards Srl Krishna Chand, as a feolish jackal comes at an elephant, or as a moth rushes at a lamp. At length, on coming up, he attacked the charet of Hart with a club, where upon the Lord at once seared and bound him, and was about to kull him, when Rukmin Ji said—

"Kill him not, he is my brother, release, O Lord your servant

Fool and bind, what does he know? The very husband of Lakshmi he esteems mortal

You are the Lord of devotion, first and eternal, for the sake of worshipper you manifest yourself, O Deity!

How could this stupid recognize you? or celebrate you? O Kind to the Lowly! O Compassionate One?"

Having said this, she pursued, "Good people take no notice ofthe fablist of fools and shibdern, as the hom bestows no thought on the barking of a dog. And if you should hill this one, there will be grief to my father, and to do this is not right of you. In whatever place your feet fall, all creatures there are in delight it would be a very strange thing if, with a relation such as you," Rajd Bhishmak should suffer grief for a son "Mahary! having spoken thus, Rinhimi Ji cone more said, "Vou have exted well

I bick Al, " the very m dat, " that is in the midst, or course, of their passage through the air. Eastwick translates severed them in two. but blick hi kits it means "to ward of any weapon through

<sup>\*</sup> rathe is elliptical, assuming "on the being, or "during the rix tence" therefore the phrase is "while a relation such as you exists—the inference that so powerful a son in law ought to protect his father in law from ill and not his melt be the source of mixer;

towards a relative, in that you have seized and bound him, and with sword in hand, are ready to slay him? Then becoming extremely agitated, trembling, with cyes filled with tears, sobbing, and falling at his feet, she beseechingly? resumed—

"O Lord ' give to me my relative [as] an alms, obtain thus much glory in the world"

From hearing this remark, and from looking towards Rukmun Ji, all the anger of Sri Krishna Chand Ji was tranquullized, then he did not slay him? but beekoned to the charioteer. He quickly stripped off his turban, and tying his hands behind his back, and shaying his moustaches, beard, and head, feating seven locks of

hair, bound him behind the chariot

Having related the story thus far, Srf S'ukadev Ji said —Mahi raj l Srf Krishna, in this direction, reduced Ruhma to this condition, and, from yonder, Baladev, having cut up and deficated the whole army of Asuras, came to meet his brother as a white elephant, having broken off, eaten, and scattered the lotuses in a lotus pool, wearying [of the sport] retires At length, after a time, he earme near the Lord, and perceiving Ruhma bound, ten's testily said to Srf Krishna Ji, 'What is this you have done, that you have seized and bound your brother in law? Your bad habits are not departing—

In binding this one you have shown little sense, by this, Krishna! you have made a breach in the relationship, And have fixed a stain on the Yadu family, now who will form [matrimonial] alliance with us? §

When this one came before yeu to fight, why did you not counsed him and send him back? Maharaji having epokan thus, Balaram Ji released and counselled Paikam, and very cour teously dismissed him. Then joining his hands with great himsility Balaram, the abode of happiness, said to Rukimin Ji, 'Obeauteous one' this condition of your brother which has occurred involve one fault of ours, this is the fruit of his actions done in a former birth. And it is, also, the duty of kshatriyas, on accourt of territory, wealth, and women, to mutually equip armses, and to make war [on each other]. Do not be displeased at what has happened, regard my statement as the very truth, [that] defeat and victory are associated intimately with him. But this world is an ocean of insery, having come here, where is hippines?

For kars has read karshas, "will do The kas is the sign of the Bray

<sup>1</sup> god pasdered means leterally 'to spread out the skirt, that is, to usk some gut, hence, to beseech, beg entreat

2 Let, 't' strike him from his'

<sup>\*</sup> Hdr and jit are both femanine, but the singular verb is used to agree with the nearer of the two. The H is emphatic to indicate the intimacy of the connection i the sense being that such changes of curumstances are unavoidably connected with the soldier's calling.

But men, being in the power of delusion, acknowledge from pure imagination, [such things as] misery and happiness, good and bad, defeat and victory, association and separation, but in this [matter] there is no delight [or] grief to the soul Do not be uneasy at your brother's being disfigured, for wise folk say the soul [is] immortal, destruction [is predicable] of the body, on \* this account, from the body's being dishonoured, nothing of the soul's 15 gone 13

Having related the story thus far, Sri Sukadev Ji said to King Parikshit -Incarnation of virtue when Balaram Is had thus

counselled Rukmini .--

Having heard, the beauteous one reflected in her mind, and was ashamed [in presence] of her husband's elder

brother, With a sign' she says to her loved one, "Urge on the chariot, O King of Brail'

She screens her body with a veil, and utters the sweet speech to Han,

"Balada u stands before us, O husband! drive the chariot quickly"

As soon as this speech had issued from the mouth of S'ri Rukmini Ji, on the one side Sri Krishna Chand Ji drove the chariot towards Dwaraka, and, on the other side, Rukma going among his people, began, with deep concern, to say, "I came from Kundalpur having made this vow, that I will go at once and, having slain Krishna and Balaram along with all the Yadubansis, will bring back Rukmini That yow of mine has not been fulfilled, but, on the contrary, I have lost my honour Now I shall no longer live, having abandoned this country and the condition of a householder,3 and having become a Vairagi, I will go somewhere and die '

When Rukma had said this, someone among his people said, "Mahardi! you are a great hero, and very powerful, in that they escaped alive from your hand was their good fortune, they got out by force of their destiny, otherwise, when can any got out by force of their westing, where the surface of their sections, why contemplate such a course [as that which you have just expressed]? sometimes there is defeat, sometimes victory, but it is the duty of warriors and heroes not to abandon fortitude Well, then the enems has escaped to day, another time we

your hand in that they escaped hang that same was their good time. The plural "pool days in I cates "f rune" luck.

For grind a read practable.

man hi min ie "Icom nothing but the mind 2 mantin = mon; samon men, or samon se, means 'with signs, winks, gestures '

<sup>3</sup> Grihasth i frama is the state or cond tion of a householder involving all social dunes and worldly cares. Jo is the equivalent of " in that " and the correlative is so , I terally, "from

shall slay him" Maharaj i when this one had thus counselled Rukma, the latter began to say this, "Listen,—

[I have been] defeated by them, and honour is gone, in my heart there is much shame.

May I de 1 [if] I go to Kundalpur, rather let me found an altogether different ton n "

Having said this, he founded a city, and sent for his son, wife, and property,

It was named Bhojakatu In this way Rukma founded a

Mahara 1 on that side, Rukma then, remained there at enmits with King Bhishmak, and, on this side, Sri Krishna Chand and Baladev Ji, proceeding on, drew near to Dwarakâ

When the dust flew about and overshadowed the sky, the citizens became aware [of his approach]

As soon as they perceived Hart coming, they prepared the

Its beauty became that of the three worlds, 5 by whom can it be uttered? 4

Then there were festivities in every house, at every door posts of plantain were fixed, golden vessels with water and first sprouts were placed, flags and hanners flutterid, garlandind wreaths were attached, and in every mirket, road and quare, troops upon troops of voing maidens were stinding bearing four sided lamps, 2 and Rajd Ugrasen also, along with all the Yuduhauss, advaneing triumphantly to meet them, with cuty customary extensive, conducted Balarian, the abode of happiness, and Sri Krishina Chand, the root of 190, anto the city. The beauty of the preparation at that time is mile cribible. In the hearts of all, both women and men, you was diffused Coming before the Lord, all of them respectively were welconing him with presents, and the women, from their doors gates, pashboar in upper rooms, were singing songs of rejoicing, and lovering down artis," and rating down flowers, and Sri Krishina Chinal and wartis," and rating down flowers, and Sri Krishina Chinal and wartis," and rating down flowers, and Sri Krishina Chinal and wartis," and rating down flowers, and Sri Krishina Chinal and

I from no has "fet not tanks be" that is future f rith. He imprecites part maran, or eternal death on himself.

For of hand real of ham, no is the gen time suffers in, n car ng, "lite name wat

fixed as 11 jakaju.

All the splen fours of heaven earth and fell were e mentra ed in it.

A liny die his fe mein og that no one can leve le the levely of the of A liny die led into fear composiments and Laving for wicks, cellimin-

of the first state I frahmt is used all every Bin 10 matrix every my fitte Hant Ears, with the come and manners "I that is all a street out energy every or as

I The derit ceremony is performed at many ages. It can it and present of the legisters on his reaching the home of the lathe with a paster of modifications are not one in the dash there is a larmon as lead if our first which is which there are severall in the lather than 1 to dash of the lead of the latter, agreement.

Balades Ji, as was fitting, kept on delighting the hearts of all. At length, proceeding on in this way, they reached and entered the royal palace. Some days afterwards, one day Sri Krishna Ji went into the royal court, where Rija Ugrasen, Surasen, Vasudev, and all the other greatest Yadubaussis were seated; and having saluted, he sud before them, "When anyone, having conquered in battle, carries off a beauteous one, it is called a Rakshas marriage."

On hearing this statement, Surasen Ji summoned the Purolut, and, advising him, said, "Do you fix the day for S.1 Krishna's marriage." He immediately opened an almanac, and seeing a good month, day, time, and asterian, and reflecting on a propitious sun and moon, he fixed the wedding day. Then Rajd Ugrasen gave this order to his minister," Do you get together all that is necessary for the marriage," and, sitting down him self, and writing various letters, had them sent away, in the charge of Brahmans, to the Pandavas, Kauravas, and other kings of the country and foreign parts. Maharaj on receiving the letter, all the kings, respectively being pleased, arose and hastened, and they were accompanied by Brahmans, Pandits, bards, and even bergars.

And on receiving the news, Raja Blishmal, also, having consigned to a Prahman much lothes, we apons, jew elder dornaments, and charnets, elephants, horses, slaves, and sedan chairs with female slaves, and in his very heart owing the gift of his daughter, very humbh sent to Dwarala. From one direction, the lungs of various countries came, and from this other direction that Brahman also came, bearing all the paraphermalia sent by Raja Blishmal. The sphendour of Dwarala city at that time is indescribable. Afterwards the marriage day arrived, then, with all the usual ceremones, the husband and gift were taken beneath the marriage structure and seated. And all the greatest cheefs of the Yadubans race also came and sat down. Then,—

The Pandits there are reciting the Vedas, Hari with Ruk
mini is circumambulating round,

Drums, kettle drums, and pipes are resounding, the delighted gods are raining down flowers.

goes are raining down nowers,

Mystics, saints, bards, and heavenly minstrels, being in the
sky, are all looking on,

Seated in cars around they are bending their heads, the

miles of the gods are all singing songs of rejoicing.

The Lord hand in hand [with Rukmin] finished the perambulation, and seated Rukmini on the left side.

hith guhyau - hand taken , part of the cetemony of a H ndu marriage being the perambulation seven times round the sacred fire hand in hand, and tied logether. The next line relates that the knots were unloosened

<sup>1</sup> bays is here exceptionally used for hohar. It will be seen that the verbal forms here are all agristic-

When S'ma burnt up the powerful Kâmaden, Rate 1 lost all fortitude,

Without a husband the pure one is greatly agitated; her body agitated and restless

Kama's wife wanders about, withing, and crying "Husband! husband!" embraces the earth

Perceiving the woman greatly distressed without her husband, Gaura<sup>2</sup> thus addressed her.—

"O Rati' do not be anxious, hear the secret by which thou wilt meet with thy husband. I relate it [now]. First, then, he will be born in the house of Sri Krishna Chand, and his name will be Pradyumna. Afterwards Sambar 3 will take him away and will set him adrift on the ocean. Then through being in the stomach of a fish, he will come into the kitchen of that very Sambar. Do thou go and remain just there, when he comes thou wilt take and nourish. him. Then he, having slain Sambar, will take thee with him, and go into Dwaraka and dwell there happily? Maharaf [—...

S'iva's queen thus counselled Rati Then, recovering fortitude, she came to Sambar's house,

The heauteous one in the kitchen remains; night and day expecting her loved one

Having related the story thus In; S'n S'ukade: Ji said —Raja! there Rati, with the hope of meeting the loved one, began to stay thus, and here Ruhmin became pregnant, and in ten months, in full time, a son was born Having received this news, the astrologers came, settled the propitious moment, and said to Vasudev, "Maharay! having seen the lucky star of this child, it occurs to us that, in beauty, goodness, and bravery, he allow the will remain in water, afterwards, having slain an enemy, he will come and meet you with his wife." Saying this, and faxing his same as Pradyuman, the astrologers took their fee, and were dismissed, and, in the house of Vasudev, the customary cere montes and reponengs began. Afterwards, S'ra Narad, the Saint, having gone and forthwith counseled Sambar, said. "In what [sort of] sleep art thou sleeping?" Hast thou consciousness or

<sup>&</sup>lt;sup>1</sup> Rats, "delight" or "pleasure," is the name of Kâmadev's wife, the Indian Psyche Gauri is a name of Pårvats, the wife of S rva

Sanfar, or properly Sanfara, is the name of a Daitya or demon of drought His legend goes back to Vedic times.

<sup>&</sup>quot; fet men ho "laving been in the atomach" This use of ho or heler is equivalent to rid"

The Imperitive in 190 implies faturity. It differs from the form -190, which

Lit, " wishing for the loved one's path."

not? He said, "What?" This one replied, "The incarnation of thy enemy Kama, named Pradyumna, is born in the

house of Sri Krishna Chand"

Raia 1 Narad II, having thus cautioned Sambar, departed, and Sambar, reflecting in his immost heart, fixed upon this device, "In the form of wind, I will go there and fetch him away, and set him adrift on the ocean, then the anxiety of my mind will be obliterated, and I shall become void of fear." With this thought, Sambar arose from there, and becoming invisible, went on and came into the palace of Sri Krishna Chand, where Rukmini Ji in the lying in chamber, pressing with her hand ind fondling to her breast, was giving milk to the babe. And he silently stood in ambush As soon as Rukmini Ji's hand became separated from the child, the Asura, disseminating his illusion took him up and so conveyed him away that, among the women seated there, no one cither saw or knew who had come, or in what form, or how he had taken [the child] up and carried it off Afterwards, not seeing the child, Rukmini Ji was exceed ingly agitated, and began to cry Having heard the sound of her weeping all the Yadubansis, both men and women, came around, and giving utterance to a variety of remarks, began to be

anxious

Hereupon Nărad JI<sup>1</sup> having arrived, counselled them all and said, "Do not be at all apprehensive at the depirture of the child. He has nothing to fear. He may go anyih here, but death will not affect him. Childhood having passid, he will come and meet you along with a beautiful wife. Validhird) having this imparted the secret to all the Yadabansts, and counselled them when Nărad had taken lenve, they also, having thought the

matter over, became satisfied

Now hear the tale further Sambar, who had carried analy Pradyumna, threw hum into the ocean. There a fish awilloused hum, that fish was swallowed by nother big fish. Hercupou a fisherman having gone there, as seen as he threw his not, that fish entered it. The fisherman, having drawn the net, and seen the fish, being exceedingly pleased, took it, and came home. At length that fish was given by him to Rajá Simbar The Rají accepted it and sent it to his littlen. When the cook cut that she open, another fish came from within it. When the stometh of that one was spht open, a dark complexioned, very beautiful boy, came from within it. On seveng that he was much as tonished, and he took that boy and give it to Rati. Sin accepted it with the greatest pleasure. Sambar heard of this affair, and sending for Rati, said, "Nourish this boy excellently with care." Hering this remark of the king, Rati, taking that boy, came to live own house. Then Narad Ji going there said—

<sup>1</sup> For ma read ne and for sampathar read campathar

"Now do thou carefully noursh this one, then the husband Pradaman will come and manifest himself

Having killed Sambar, he will take thee away, his infancy will be passed here "1

Having imparted this much of the secret, Nårad the saint de parted, and Rati, very kindly and attentively, began to nourish the child? As the boy grew up the desire of meeting her husband grew upon Rati Sometimes she looked upon his form and iffectionately pressed him to her bosom, sometimes, kissing his eyes, mouth, and cheeks she herself smilingly clung to his neck, and was saying thus,-

"The Lord has brought about this fortunate conjuncture, I have found my husband in a fish '

# And, Maharat I

She brought milk affectionately, and kindly crused him to drink it ,

Dandling him and singing his praises, she, loving, was calling hun" husband "

Afterwards, when Pradyumna was five years old, Rati, dressing him in various kinds of clothes and ornaments, began to realise the desire 2 of her heart, and to give pleasure to her eyes. Then when that boy, taking hold of the hem of Rati's garment, began to say, "Mother! mother!" she, laughing, said, "O husband! what is this you are saying? I am your wife, do you reflect in your heart and look [into the matter] Parvati said this to me, Do thou go and stay in Samhar's house, thy husband will be born in the house of Sri Krishna Chand Ji, he will come to three through the stomach of a fish! And Narad Ji also said, Do not thou be dejected, thy husband is coming to meet thee's Since then, cherishing the hope of meeting you, I have taken up my abode here By your coming my hope is fulfilled "

Having said this, Rate then taught her husband the whole science of archery. When he became clever in archery, one day Ruti said to her husband, "Husband! now it is no longer right to remain here, because your mother, Sri Rukmini Ji, without you is as printed and distressed as a con without a call, hence this is proper that, having slain Sambar, you should take me with you, go into Dwiraks, and show yourself to your mother and father, and give pleasure to those who are longing to see you ' Sri Sukailer Ji, having recounted this affair, said to the king -

Maharly! in this way hearing Rati's words again and again, when ber little has read before the Am is only the term nation of the Future

The word add is generally fem nine, but is treated as mascul ne in all ed itons

of the Liem Sagar The Present tense is here used for the proximate Future meaning "He will soon telvin Jun <sub>10</sub>

Pradyumna Ji was grown up, one day, playing about, he went near to Raja Sambar I Jono seeing him, esteeming him as his own very son, he tenderly said, "I have brought this boy up as my own son' As soon as he heard this, Pradyumna Ji ver, anguly said, "I, a child, am th, enemy, now do thou fight and see my strength' Saying thus, he childinged and confronted him Then Sambar Jaughingly said, "Brother' whence has this second Pradyumna come on my account? What I have I fid with milk and developed a snake that he is speaking this?" Having said this, he continued, "Why art thou saying these words? Are the messengers of death come to take thee?"

the messengers of death come to take thee? "Mahlara! as soon as he heard these words from the mouth of Sambar, he said "Pradyumna is my own name, do thou to day fight with me Thou, indeed, sent me addite! on the occan, but now I am come again to take my revenge Thou thyself hast developed thine own death in thine own house Who is whose

son? and who is whose father?' 5

Hearing this, Sambar seized a weapon, the temper of his heart was inflated with anger.

Like the foot placed in the dark on the tail of a snake

Then Sambar sent for all his army, and taking Pradyumna outside, and angrily raising a club, and roaring like a thunder cloud, said, "Let me see now who will save thee from death Saying this, as he rushed forward and struck out with a club Pradyumna easily cut it down. Then that one angril, huried fiery arrows, and this one, letting go watery arrows, extinguished them. Then Sambar, with evcessive anger, made [use of] all the weapons which were near him, but this one promptly cut them down one after the other? When no weapon was left in his possession, Pradyumna angrely rushed forward and grappled [with him], and a weestling match began between them. After a time this one flew up to the sky with that one, having arrived there, he cut off his head with a sword and threy is down, and came back and slazuphtered the army of the Asuras.

Sambar being slain, Rai obtained happiness, and immediately a car came from heaven Rati and her husband both mounted and seated themselves upon it, and went to Dwaraka, as if a beautiful cloud were going accompuned by lightning. And proceeding onwards, they armed where golden palaces were glittering, like the lofty Sumeru mountain. Descending from

on after the other is implied in the repetition of \$25

Sumeru or as it is more commonly written Meru is a fabulous mountain of

<sup>1</sup> Lit 'to strike the arms, because wrestlers strike their hands on the arms before trying a fall

Notice the empiate form of the Past tence which is difficult to render exactly in English. It is produced by placing the auxiliary in the early part of a phrise and is common colloquially. Here it also are it so one of Lall1 Lals i piliting thymes, for habiful is intended to hyme with his dryl. There interrogatives are so often the case imply a denail meaning. I am not

the car, they both suddenly entered the female apartments Having seen them, all the beauteous ones were startled, and, having supposed that S'ri Krishna was come accompanied by a beautiful woman, they were abashed But no one knew this secret that it was Pradyumna, all were calling him nothing but Krishna. Hereupon, when Pradyumna Ji said, "Where are our parents?" Rukmun Ji said to her friends, "O friends! who is this one in the likeness of Harr?" They said, "It occurs to us that this is undoubtedly 2 the son of Krishna alone " As soon as she heard these words, a stream of milk flowed forth from the breast of Rukmini II, and her left arm began to throb, and her heart was agitated to embrace him, but without her husband's permission she was unable to embrace him. Then Narad Ji having come there, and having related the foregoing story, obliterated the doubt from all their minds Then Rukmini Ji, running, kissed the head of her son, pressed him to her bosom, and having effected the marriage with the customary ceremonies, received her son and his wife into the house. Then all the Yadubalisis, both women and men, came, and made festivity, and were highly delighted In every house songs of congratulation resounded, and happiness was diffused throughout the whole city of Dwaraka

Having related the story thus far, Srl S'ukadey II said to King Parikshit -Maharaj in this way Pradyumna having been born, and having spent his youth elsewhere, and slain his enemy, came into the city of Dwaraka accompanied by Rati In every house

joy and festivities took place

## \*CHAPTER LVII

The wondrous sewel Sumantakâ is obtained from the Sun by Satrapt-It is lost ly his brigher I rasen, and falls into the possession of Januant, a bear-Krishna recovers the jewel and setums it to Satrant, and recovers Satishama in marria; e as a recompense

S'hi Suhapey Ji said - Maharaj ! Satrajit at first accused S'ri brishna Chand of stealing a jewel, afterwards percuring the

the Himalayas, of stupendous proportions, on which the river Ganges falls, in its descent from heaven to earth It is compared to the heart of a lotus, from which descent from neaven to earth. It is completed to the nearth of a fourly from mice the everal regions of the universe extend like the petals. Its four faces, fronting east, south, west, and north, are coloured whate, yellow, black, and red, respectively, and the kegents of the four eardmal points occupy their appropriate sides of the mountain. The number is the residence of Brahml, and it is a favourite resort of the subordinate divinities and saints

"> Lst, "Knish, only his had, they are saying." "to occur to one's appre 

- samith serie dul, "to come into comprehension" "to occur to one's appre 

- samith serie dul, "to come into comprehension" "to occur to one's appre 

- samith serie dul, "to come into comprehension" "battere may be or so to be," 

is used adverbially to express "sudosteolly," or "unquestionally" 

- Sartyft means "always conquering," and also "conqueror of the great,"

falsity [of the charge], and becoming ashamed he gave his

daughter Satishama in marriage to Hari

Has ung heard this Kung Pariksht asked Sri Sukadey Ji, thus — O abode of compassion I who was Satrijut? where did he obtain the jewel? and how did he accuse Hari of theft? afterwards how did he discover the falisty and give the girl in marriage? Do you expound and tell me this

Sri Sukades Ji said — Maharaj I please listen, I will explain all this 2 Satrajit was a Yādava For a long time he performed a very arduous sustenty to the Sun, then the Sun god, being pleased, called him near, and gaing him a jewel said, "The name of this jewel is Sumantaka 3 in it is the abiding place of hippiness and prosperity, always bonour it and estem it my equal in power and glory. If thou shalt meditate upon it with priver, penance, self restraint, and sws, thou will obtain from this any thing thou majest ask 3. In whatever country, city, or house this shall go, misery, povity, and death will never come, good times will always be there, and so also will there be increase and success?"

Maharay I having spoken thus, the Sun god dismissed Satripti, and he, taking the jewel came to his house. Afterwards ring quite early, having performed his morning ablution and henge released from his meditations and historials, he was ever in the habit of worshipping the jewel with sandal whole rice, flowers, meense, lamps and consecrated food, and taking the eight loads of gold which issued from that jenel, the remained happi. Our day while worshipping, Satriyit, having looked uponithe beauty and splendour of the jewel, reflected within limitelf; thus "it would be well were this jewel taken and shown to Sri Krishna Chand.

Hiving reflected thus and having fastened the lewel on his neck, Satrajit went into the assembly of the Yudubrasis. Hiving perceived the brilliance of the jewel from a distance all the Yudubrasis rose up and said to Sri Krishna Ji. Majhraji ti e Sun is advancing from a longing desire to see you. Brahmal Rudra, Indra and all the other gods, are media ting on you, and fiving their thought on you the entire dry they are elebrating your praises. You are the indestructible first Vide. Kamali

He was the son of Nighna and the father of Satval I and , and was killed by

S atadhanwan

1 For us se read us ne
2 See note 2 p. 179.

The proper name of it a jewel is Sjannataka as Jimied by Lamit Voga thain Usra in 1 section. Its potency was a distantistical edition is given in the Vish u Jurhan Book in chap 13.

<sup>&</sup>quot; man h min min min min min man i the result asked by the month "that to any reward that man he do not

The word w ; in the sense of "own " as commonly accompanied by a

<sup>\*</sup> Kamali is a name of the goddess Lakshmi

ever waits on you, and has become a bondmaid, you are the god of all gods, no one knows your nature, your attributes and exploits are limitless! why, O Lord! having come into the world, will you be concealed?" Maharay! when all the Yadubausis having seen Satrant advancing, had spoken thus, then Hari spoke, "This is not the Sun, it is Satrant, a Yadaya. This one, by austerities performed for the Sun, obtained a lewel Its brilliance is like that of the Sun. He is advancing with that jewel fastened on "

Mahârât while Sri Krishna Ji was making this observation, he came and seated himself in the assembly, where the Yadavas were playing at chaupar and dice 1 Having perceived the splendour of the jewel, the mind of all was fascinated, and Sri Krishna Chand also kept on looking. Then Satraut, having thought of something in his inmost heart, then took leave and went home Afterwards, fastening the jewel on his neck again and again, he came constantly One day all the Yadubansis said to Hari, "Maharai, take the jewel from Satrapt and give it to Raja Ugrasen, and acquire renown in the world This jewel does not suit him , it is fit for a king "

On hearing this expression, Sri Krishna Ji, laughing away, said to Satrajit, "Give this jewel to the king, and acquire fame and greatness in the world" As soon as he heard the name of giving, he bowed, and silently rising from that place, went to his brother in deep constation, and said, "To day S'ri Krishna Ji asked the jewel from me, and I did not give it " As this statement issued from the mouth of Satraut, his brother Prasen angrily took that jewel and placed it on his own neck, and arming himself, and mounting a horse, he went forth to hunt. Having gone into a great forest, he bent his bow, and began to slay elk, spotted deer, hogdeer, the white footed antelope, and common deer Here upon, as a deer sprang from before him, this one also being vexed galloped after that one, and proceeding on, arrived alone where for ages there had been a large deep cave

Catching the sound of a deer and a horse's feet, a hon came from within it. He killing all these three, took the jewel, and re entered that cave. As soon as the tewel went in there was such a brilliance in that great dark cavern that its rays reached to Patala. There was a bear named Jamawant, who had been with Sri Ramachandra during the incarnation of Râma, he had remained there with his family since the Treta age 3 Having seen the light in the cavern, he arose and hastened, and proceed ing on he came near the hon Then he having stain the hon.

<sup>1</sup> chaupar is played with cowner or small shells, sdr is a " piece" or object

causer is payed with commes or small sense, for it is "piece" or object with which the game of changer is played.

For juguning read juguin pag as Lallu Lal hurself punted it, in his chitton of 1825, or juguning, "age after age, as Fand i Yogadhyan Misia prais it 1825, or juguning," age after age, as Fand i Yogadhyan Misia prais it 17 ind is the second of the four ages of the world. The four divisions are Satya, Treta, Dwapara, and Kalt.

took the jewel and went near his wife. She took the jewel and fastened it on her daughter's cradle The [daughter], seeing that, kept on laughing and playing, and the whole place was, the whole day, illuminated

Having related the tale thus far, S'ri Sukadev Ji said -Maharaj I the jewel was thus gone, and this was the fate of Prasen Then the people who had gone with Prasen, came and

said to Satrajit, "Maharaj I-

He left us and hurried away alone, we have found no trace of him where he went "

Their statement not succeeding [in convincing], they searched [agun], and returned, they did not find Prasen any where in the wood

On hearing this statement, Satrajit abandoned eating and drinking, and becoming greatly dejected, and anxious, began to say within himself, "This deed is S'ri Krishna's, who, having murdered my brother for the jewel, has taken the jewel and gone home First he was asking it from me, I did not give it, now he has taken it thus" He is thus saying within himself, and night and day is in great anxiety Once he, at night time, was seated on the bed near his wife, his body emacrated, his mind clouded, maintaining silence, pondering deeply something in his mind, when his wife said,-

"Why, husband, are you pondering in your mind? tell me your secret "

Satrajit said, "It is not right to tell the secret of a difficult matter to a wife, because a thing never stays in her stomach 1 What she hears in the house, she publishes outside She is without knowledge, she has no knowledge of anything, whether good or bad" As soon as she heard this remark, Satrajit's wife testily said, "When did I hear anything in the house, and tell it outside, as you say? Are all women alke?" Having thus spoken, she resumed, "As long is you do not state before me what is in your mind, so long I will not take food or even water Having heard this yow from his wife, Satrant said, "God knows what is true and false, 2 but one thing has come into my mind, that I [now] state before you, but thou shouldst not tell it to anyone" His wife said, "Good I will not tell"

Satrant began thus, "One day Sri Krishna Ji asked me for the jewel, and I did not give it, hence it has occurred to me that he, having gone into the wood, has killed my brother, and appro-

That is She cannot keep a secret \*\*

That is a master ration, to assure I as whe that he is uttering his real thought.

Thus is an asservation, to assure I as whe that he is uttering his real thought.

Notice the difference between par and parantia, the first is connective the second restrictive. Satrajit says, God knows the tuth! but I really was revolving a matter in my mand which I will tell you only you must not tell anyone clse '

priated the gem. This is his handiwork, no one clae has the

power to do such a thing "

Having related thus much, S'ri S'ukader Ji said -Mahary! on hearing this statement she was unable to sleep all night, and passed the night in restlessness.1 As soon as it was dawn, she went and said to her friends, companions, and servants, "S'ri Krishna has slain Prasen, and taken the jewel, I heard this fact last night from my husband's mouth, but you must not mention it before anybody" They, saying "All right," went away from thence silent, but, being astonished, when seated in private they began to talk the matter over among themselves. At last one servant, having gone into the female apartments of S'ri Krishna Chand, related the affair On hearing this, it occurred to them all that if Satrajit's wife said it, it could not be false Imagining this, and becoming dejected, the whole harem began to speak ill of Sri Krishna Hereupon someone came and said to Sri Krishna, "Maharaj! you have been accused of slaying Prasen, and of appropriating the jewel, why do you remain mactive? Adopt some remedy for this"

On hearing this statement, Sri Krishna Ji was at first conlounded, afterwards, having reflected somewhat, he went where Ugraten, Vasudev, and Bolardin were seated in council, and sixd, "Mahary I all people are fixing this stan upon us, thit 'Krishna has slain Prasen, and appropriated the jewel, 'therefore, with your permission, we will go search for Prasen and the jewel, so that this infamy may be got rid of." Having spoken thus, Sri Krishna came from thence, and accompanied by several Yadubañar and companions of Prasen, went to the forest. Having gone some distance and inspected, the marks of horse! feet were seen. By keeping these in view they reached the place where the loin had slain and actor Prasen along with his horse. Seeing both their corpses, and the marks of a lion's feet, they all became aware that the lion had killed him.

Thusking this, and not finding the pewel, S'n Krishna Chund took all of them along, and went where there was that deep, dark, and terrible cave. What do they see at its door! A dead lon is lying there, but the pewel is not there, also Seeing this marvel, all began to say to S'n Krishna Ji, "Maharaj! in this broke from whence came so strong a creature that slew the hon, and entered the cave with the pewel? Now, there is no remedy for this. You have searched as far as the obligation to search extended. The stain has passed from you, now the insquity has fallen on the long's head?

S'n Kristna Ji said, "Come, let us enter the cave, and see who has killed the lion and taken away the jewel" They all said, "Mahāraj i how shall we enter that cave on seeing the mouth of which fear comes upon us? rather, we say humbly to you also,

<sup>1</sup> sit ponch karnd, "10 make seven and five, '1s equivalent to being "at sixes and sevens," that is, in confusion doubt, or tucertainty

that you also should not go into this very terrific cavern. Now, please start for home. We unitedly shall say in the town that the hon, having shilled Prasen, took the jewel, and that some creature, having shall the hon and taken the jewel, went into a frightful deep cavern. We come [Dick] having seen this with our own eyes. 'S'ri Kirshna Chand said, "My mind is fixed on the jewel! I will go into the cavern alone. I will come [back] after ten days. You will stay here for ten days. Should any delay occur to me in this [matter], then go home and statche circumstances." Maharaj! having said this, Hrit entered that darl, frightful cavern, and, proceeding onwards, arrived where Jamawant was sleeping, and his wife was standing rocking her child in a cradle.

She, having seen the Lord, being afraid, crud out, and Jama want woke up, then roshing, he came and clung to Hari, and a wrestling match began. When no stratagem nor force of his had any effect upon Hari, he began to reflect within himself thu, 'Lakshman and Rāma are of my strength, but in this world who is so strong as to fight with me?' Maharaj I Jamawant, having thus wisely reflected within limself, and thought of the

Lord,—

Shrank back, with joined hands, and said, "Reveal [thyself],
O Raghunath !

Searcher of hearts! I know you, by merely witnessing your sports I recognize you

You have done well to take mearnate form, you will remove the burden of the earth

Since the Treta age I have remained in this place, Narad told me your mystery

'In the matter of the jewel the Lord will come here, then he will show himself to thee ""3" b

Having related this much, Sri Sukadev Ji said to King Parikshit —Raja \* when Jamawan, having recognized the Lord made this statement, then Sri Murari, the benefactor of devottes, perceiving the affection of Jamawant, and being grayfied, assumed the guise of Rama, and holding a bow and arrows, revealed lumself. Thereupon Jamawant, having abased limiself to the earth, rose up, joined his hands, and said, with exceeding humility, "O Ocan of Kindness I Frend of the Meck! should! Tecture your permission, I will make known my wish." The

Not ce this id om, as k? bal Hars par na chal? It is a form in common use colloqually

<sup>&</sup>lt;sup>3</sup> I or kars han read karshau, 2nd pers pl Ful

<sup>4</sup> There are some musual forms here, thus, klys is the Locative of klyl,
work, "adiata," "business", asham and dashan are, respectively contractions of dishan and de sham, 3rd pers pl Fut, and to kam is the liraj form of

<sup>4</sup> Lit, "baring performed the eight membered abasement" (See note 5, p 149)

Lord said, "Well, speak." Then Jamawant said, "Purifier of the Guilty! Lord of the Poor! it is in my heart that I should give this girl Jamawati to you in marriage, and acquire fame and greatness in the world" Bhagwan said, "If such is thy wish, I also agree to it " As soon as this promise issued from the mouth of the Lord, Jamawant at first worshipped Sri Krishna Chand with sandal, unbroken rice, flowers, perfume, lamps, and consecrated food, and afterwards gave his daughter in marriage, according to Vedic ritual, and he presented that jewel also in her dower

Having related the story thus far, Sri Sukadev the saint said -O King! Sri Krishna Chand, the root of joy, taking Jamanati, along with the jewel, came out from the cavern, and now please hear the story of those Yadwas, the companions of Prasen and Sri Krishna, who were standing at the mouth of the cavern When they had passed eighteen days? outside the cavern, and Hari had not come, they, in despair, troubled by a variety of anxieties, grieving bitterly, came from thence into Dwaraka Having got this news, all the Yadubansis were ex ceedingly disconcerted, and repeating Sri Krishna's name, with great grief, began to bewail bitterly, and lamentation fell upon the entire female apartments. At last, all the queens, being greatly agitated, with emaciated bodies and disturbed minds, issued from the royal palace, and weeping bitterly came outside the city where, at the distance of a kes, there was the temple of

Having worshipped, and propitiated Gaur, and joined their hands and drooped their heads, they began to say, "O Devi! to thee, gods, men, and saints, all hasten, and what they ask from thee that they obtain Thou knowest everything of the past future, and present, say, when will Sri Krishna Chand the root of joy, come?' Maharaj! all the queens then, sitting immov ably at the door of Devi were propitiating thus, and Ugrasen, Vasuder, Balader, and all the other Yadarus, were seated in grave anxiety, -when, in the midst of this, Sri Krishna, the in destructible dweller in Dwaraka laughing away, came and stood in the royal assembly, bringing Jamawati with him Having seen the moon face of the Lord, joy came to all of them, and having received this felicitous intelligence, all the queens also worshipped Devi, came home, and began to make rejoicings

Having related thus much, Sri Sukadev Ji said -Maharai 1 Sri Krishna Ji, as soon as he was seated in the assembly, sent for Satrajit, and having given him the jewel, said, "I did not take

this jewel, you have falsely suspected me

Let, 'If it has thus come into thy one re then to us also is the sanction'
Not ce the shoon 'Explicen days had classed to them
This is the famous process of sting dharm! in which the complainant is before the abode of one from whom he wishes to extort something and refuses to eat drink, or move away until his request be granted

This jewel Jamawant alone took, he gave it to me along with his daughter"

Taking the jewel, then, with bowed head, Satrajit went, he went thinking [thus],

"I have done great wrong to Harr, unintentionally I have abused his family.

I have fixed a stam on the lord of the Yidayas, and, in the matter of the jewel, have stirred up enouty.

Now let that be done which may remove the offence, let me give the Satishama lewel to Krishna"

Maharaj making such reflections in his heart of hearts, tal ing the jewel, grieved in mind, Satrapt went to his house, and related to his wife all the thoughts of his soul. His wife said, 'Husband' this aftair you have well reflected on, let Satthlama be given to Sri Krishna, and get renown in the world' On hearing this expression, Satrajic called a Brahman, and having sacertained the felicitous time and moment, and having placed on a silver roll, unbroken rice, silver, and a coccanut, sent the marriage gift to the house of Sri Krishna Chaid by the hand of a priest. Sri Krishna Ji, with mich pomp, wearing the nupital head dress, came to the wedding. Then Satrajit, with all customary ceremonies, gave his daughter viccording to Vidic ritual, and hiving given much wealth, in the wedding present conferred that jewel also

On seeing the jewel, Sri Krishna Ji took it out from that [present] and said, "This jewel is of no use to me, because you obtained it by performing austenty to Surya, in our family, with the exception of Sri Bhagwin, we are not accepting things given by another detry. Put this in your own house." Maharaj as soon as these words had proceeded from the mouth of Sri Krishna Chand Ji, Satrajit took the jewel and rumanned aslamad, and Sri Krishna Chand Ji, Satrajit took the jewel and rumanned aslamad, and Sri Krishna Ji, taking Satibhāma, set out for his own house with a museal procession, and went and passed his time happilly

with Satisbama in the royal palace

Hiving heard the story thus far, Parikshit asked Sri Sul adecy Ji thus, 'Receptacle of kindness' why was the stain fistened on Sri Krishna Ji? kindly tell me that" Sukadev Ji sod — Raji!—

Mohan looked at the Moon on the fourth of the month Bhadon.

This strin clung to him, his heart was greatly dejected. And listen ---

Should anyone look at the Moon, on the fourth of Bhådon, Let him hear this topic with his cars, no stain will attach to him

### CHAPTER LVIII

Duyo lian attempts to munler the Pandaras—Ist abova and Bultram hasten to Hastinapur to protect them—Akru per nades Statdahnaw to rescup, wim self on Satraju and to steal the two lerful jewel—Satadhanawi does so and gives the yewel to Akrus—The latter carries the genio I rayag and Balazangoes in search of n—A pestdence rages in Dwaraka—but Akrus returns there with the jewel and gives it to Saraban who presents it to Sat bhama.

SRISTANDEV JI said — Maharaj I will now tell the story how Satadhanwa, for the sake of the pewel, slew Satrajit, took the general game to Abrur, and fled from Dwaraka, do you listen attentively. Once upon a time someone came from Hastinapur and elektriced this message to Balarant, the abode of happiness, and to Sri Krishna Chand, the root of 103,—

The son of the blind one 1 invited the Pandavas, and caused them to sleep in his house,

At midnight, on all sides, he set fire to it

On hering this statement, both the brothers got very muscrable and perplexed, and then called for their chariot from the charioter Daral, mounted it, and went to Hasindpur, and having descended from the chariot, they went into the issembly of the haurans, and stood there. There they see that all, with imaciated bodies and disturbed minds are seated. Duryodhan is pondering something in his heart. Blashima is shidding tears from the eyes, Dhritarikhira is experiencing much grief, tears are flowing from the eyes of Drondcharya also, Viduratha, feeling rumor in his immost soul, Gandharf came near him and sat down, others also who were wies of the Naurans, as they repeatedly recalled the memory of the Pandanas, were weeping also, and the whole assembly was full of gracf. Mahara having witnessed the condition of that pirce, Sri Krishima and Balaram plants and the state of the pandanas, where we not stated any of the secret, all remining the Pandanas, when one estated any of the secret, all remining the Pandanas, but no one stated any of the secret, all remining the Pandanas, when one stated any of the secret, all remining the Pandanas, when one stated any of the secret, all remining the Pandanas, when one stated any of the secret, all remining the pandanas and the passed of the pandanas of the secret, all remining the pandanas and th

Having related the store thus far, Set Sukadev II said to King Parikshit —Maharij! Sei Krishna and Balaram II, then having got the news of the burning of the Pindayas, went to Hastina

This mean Dorpollana, it can of the Hall Lag Dir tariships "I hospichary was an Addyson tracker at a ine have been presented by the Jamoos not at Bharadwan in a bucket (Armo). He was in lary a liver to both the haureas and the Landwan sand afterwards became hing of part of I inchia and he select the kurn troy in the great was against the sons of Lan Ju. He became the bucket of the Armon of th

<sup>\*</sup> Veldratha was the son of Suruha the se of Jahun the son of Luru f om at om the holy awat known as Lurukahetta was named.

<sup>\*</sup> For Gualder real Gladder, the wife of Dinntara hira as Pand t Vogally in Mira pents it. The store here smyll first somewhat ficely the statements of the Tenth Chapter of the Bis\_avais Parlins

pur. I But in Dwaraka there was a Yadava named Satadhanwa, to whom formerly Satishama had been betrothed Akrur and Kritavarma went together to his place, and both of them said to him, 'Sri Krishna and Bilaram have gone to Hastinapur, now has come thy opportunity, take thy revenge on Satrajit, because he has committed a great fault towards thee, in that he has given thy betrothed to Sri Krishea, and has raised up re proach against thee Now here there is no one his helper " On hearing this speech, Satudhanwa rose up angrily, and at night time went to the house of Satrant and challenged him length by fraud and force, he slew him and returned with the jewel Then Satadhanwa, being seated alone in his house, reflected somewhat, and regretting in his heart, began to say,-

"I have committed this enmity towards Krishna . I listened

to the advice of Akiur.

Kritavarm's and Akriir came together and gave me advice If a good person states a deceitful [thing], what can prevail against it?"3

Mahārāj! on this side Satadhanwā, then, was in this way regretting and repeatedly saying, "Nothing can prevail against fit, the course of destiny no one can know," and, on the other side, having beheld Satrajit dead, his wife, weeping grievously, cried out, "Husband! husband!" Having heard the sound of her weeping, all the people of the family, both women and men, making various kinds of remarks, began to ween violently and lamentation fell upon the whole house Having heard of the death of her father, Satishama immediately came, and having advised and counselled all, and caused her father's corpse to be placed in oil, she sent for her chariot mounted it, and went to Sri Krishna Chand, the root of joy, and in the course of a night and day arrived there

As soon as he saw her, Hart arose and said, "O beauteous

one! is the home prosperous?"

Satibhamá, joining her hands, said, What prosperity [is there] without you, O Lord of the Yadus?

Satadhanwa has caused us misfortune, he has killed my

father, and taken the rewel

Your father in law is placed in oil, remove all my griefs"

Having said this much, Satishama stood before Sri Krishin and Baladev II, and began to cry out, "O Father! O Father!" and to weep bitterly Having heard her grieving Sri Krishin and Balaram Ji also, at first, being greatly dejected, cried and appeared like ordinary mortals, afterwards, giving hope and encouragement to Satiblama, fortified her, and taking her with

<sup>1</sup> For ho give read ho gave. This is a curious over ght
2 After hapat ht the word hat is understood, basin's means 'to prevul
against. It's possibly denied from tas power?
3 For de read place.

them thence, came into Dwaraka S'ri S'iikadev Ji said --Maharai on coming into Dwaraka, S'ri Krishna Chand, seeing that Satibhama was greatly pained, made this promise, and said, "Beauteous one! be firm in your heart, and be anxious about nothing What was to be, that has taken place But now I. having slain Satadhanwa, will take revenge for your father, then

I will do other work "2 Mahârai as soon as Râma and Arishna were come, Sata dhanwi, being greath, frightened, left his house, saying this within his heart, "At the suggestion of others I have acted inimically towards Sri Krishna Ji, now whose refuge shall I seek?" He went to kritavarma, and joining his hands, said with great humility, "Maharaj! I did this thing at your suggestion now S'ri Krishna and Balaram are angry with me, therefore I have fled and have taken refuge with you, please point out some place where I can remain. Having heard this statement from Satadhanwa, Kritavarma said, "Listen! I can do nothing for you 5 The man who is at county with S'ri Krishna Chand, has gone from all Wert thou not knowing that Murari is ex ceedingly powerful, and that, on enmity being made with him, there will be defeat? What matters about anyone's suggestion? Why did you not reflect on your own strength and then act? It is the custom of the world that enmity, marriage, and friend ship should be made with equals Do not thou place hope on us . we are servants of Sri Krishna Chand, the root of joy It does not beseem us to act immically towards him. Go where thou mayst find admittance "4

Maharaj having heard this speech, Satadhanwa, becoming exceedingly dejected, went thence, and came to Akrur Closing his hand, drooping his head, humbly and beseechingly began to say, "Lord ! you are the Yadavas' chief and ruler, acknow ledging you all bow their heads You are good, compassionate, and enduring, bearing pain yourself, you remove the pain of others Tooyou is the shame of the advice tendered, do you afford me your protection I, paying deference to your advice alone; did this deed now you alone should save me from the

hand of Sri Krishna"

On hearing this speech, Akrur Ji said to Satadhanwa, "Thou art a great fool, in that thou art saying such a speech to me Dost thou not know that Sri Krishna Chand is the creator and the remover of the ills of all? After acting antigonistically with him, who can ever remain in the world? What was injured by the advisor?6 Now, indeed, on thy head the affair has fallen 6

Meaning that he will kill him before he attends to any other affair

<sup>2</sup> Itt. From us nothing can be

\* Itt. Where thy homs may be contained, there go "

\* Itt. Where thy homs may be Past Participle is to From us nothing can be

The word but is un terstood

For Arishna Chand se read Krishna Chand ne

This use of the Centure with the Past Participle is very common in the sense of ' la', but both Holling, and Lastwick have m sed the meaning bere

It is said that, this is the custom of gods, men, and saints, they make friendships for their own selfish ends and in the world there are many kinds of people, they utter many different kinds of speeches for their own selfish purposes, therefore it is fitting for a man not to go upon the suggestion of anyone. Whatever act he would do, at first he should take thought on his own good and evil in the matter, afterwards he should enter on the task Thou didst commit the act heedfully, now for thee there is nowhere in the world a place to remain in Whoever has acted inimically towards Sri Krishna has not afterwards lived wherever he fled to and remained there he has been killed. It is not for me to die that I should take thy part, in the world life is dear to all "

Maharai I when Akrur, It had thus made harsh, dry statements to Satadhanwa, then he became hopeless, and giving up the hope of life, deposited the jewel with Akrar Ji, ascended his chariot, and fled from the city, and after him, Sri Arishna and Balaram Ji also rose up, ascended their chariot, and pursued, and moving on and on, these, having gone a distance of a hundred joy mas, overtook him Hearing the sound of their chariot, Satadhann ! was exceedingly alarmed got down from his chariot, and entered

into the city of Mithilanur The Lord, seeing him, angrely commanded his discus Sudarian [thus] "Do thou at once cut off the head of Satadhanwa" On receiving the command of the Lord, the discus Sudarsan went and Then Sri Krishna Chand went to him and cut off his head scarched for the jewel, but found it not then he said to Balades Ji, "Brother ! Satadhanwa is killed, and the jewel not obtained Balarim Ji said, "That jewel some great mail his obtained has not brought it and shown it to us That jewel is not to be concerled near anybody. Do you take notice, at length it will manufest atself somewhere or other "

Having said this much, Balader Ji said to Sri Krishira Chand "Brother I now do you set out for Dwarak 1 city, and 1 am going to search for the jewel Wherever I shall find it, I will bring it

thence "

Having related the story thus fir, Sri Sukadev Ji said to King Parikshit - Maharaj I Sri Krishna Chand, the root of joy, having dam Sitadhanwa, set out for Dwaraka city, and Bilaram the abode of happiness, proceeded to search for the jewel. Scarching on in country after country, town after town, and village after village, Balades Ji, proceeding onwards, arrived at the city of Ayothya Having obtained news of his arrival Duryodhan the King of Ayothy's, arose and hastened to him Having advanced and met him and made presents, spreading silken foot cleths, he conducted the Lord, with a musical proces ion, into his own Having seated him on a throne and honoured him in various ways and provided him with food with great humility, downcast her I and Je med han Is, he stood before him, and said

"Ocean of compassion! how is it that you have come hither?

kindly let me know"

Maharaj Baladev Ji, perceiving the affection of his heart, and being pleased, related the whole secret of his coming. Having heard his statement, Raia Duriodhan said, "Lord I that iewel, by no means, will remain with anyone at some time or other, it will spontaneously manifest itself" Having spoken thus, again joining his hands, he resumed, "Compassionate to the lowly! I am very fortunate in that I have obtained the sight of Your Honour while staying at home, and have got rid of birth after birth of sin Now kindly fulfil the heart's desire of your servant, and having remained here some days, and made me your pupil and taught me club fighting, acquire fame in the world" Maharaj l having heard this speech from Duryodhan, Balaram Ji made him a pupil, and remaining there some time, taught him the whole science of club fighting, but the jewel he searched for there also in the whole city, and found not Subsequently, after the arrival of Sri Krishna Ji, after some time Balaram Ji also came into the city of Diraraka Then S'ri Krishna Chand Jt, accompanied by all the Yadavas having taken Satrant from the oil performed the rites of fire, and with his own hands ignited the pyre i When Sri Krishna Ji was at leisure from these kindly duties

Akrur and Kritavarma, having reflected somewhat among them selves, went to Sri Krishna Ji, and taking him aside, and showing him the jewel, said, "Maharai! the Yadavas are all become impious and are fascinated by delusion, abandoning remembrance and thought of you, they have become blinded by wealth If these should now experience some hardship, then they would return into the service of the Lord, therefore we, leaving the town, and taking the jewel will flee When we shall have caused the adoration and recollection of you [to revive] among them, then ne shall come back into the city of Dwaraka" Having said this much. Akrur and Kritavarma, with all their relatives, at midnight, Sri Krishna Chand being privy to it, fled from the city of Dwaraka, so that nobody knew whither they had gono. As soon as it was dawn, this gossip spread through the whole city, "It is not known whither Akrur and Kritavarma, with their families, went in the dead of the night, and what has happened"

Haung related the story thus far, Srl Sukadev Jl said — Mahāraj on thus side, in the city of Dwarakh, this began to be a constant topic of conversation in every house, and on the other side, Akrur Ji first having gone to Prayag, and having caused himself to be shaved, and having bathed at the Tribein,3

That is he had the corpse burnt with the usual Hindu ceremonies. It is the right and privilege of the nearest in relationship to apply hie to the funeral

pyre.

The Tribent means 'the three breaks or locks of hair and here alludes to the junction of the three twers Ganges Jumna, and Saraswati, at Allahabad.

and brung given alms and done virtuous acts, and having constructed there a Hari pain, he went to Gayâ There, also, having seated himself on the bails of the river Phalga he per formed Sraddh? recording to the Sastras?, and having fasted the people of Gaya, he gave bountful alms. Then having scan the Mace Bearer, he went thence and came to the city of Kas-Having obtained news of his coming, all the kings therabout came, net him, and began to make presents, and to remain their, performing scartfice, alms grung, austernt, and toos

Hereupon after some time had passed, Sri Murari the benefactor of devotees, having resolved in his minut to recall AArir Ji, came to Bahram Ji, and said, "Brother! now some affliction should be crused to the subjects, and AArir Ji, should be recalled." Blades Ji said, "Maharaji do w hatever enters your inclination, and give happiness to good people." As soon as these words issued from the mouth of Bahram Ji, Sri Kirshina Chand Ji acted so that, in every house in the city of Dwârnkâ, were spread favor, tertiary ague, epilepsy, consumption, rungworm, it.h, heimstanna, leprosy, elephantiasis, dropsy, fistully, tympany, dysanterj, tenesims, gripes, cough, colic, hemplegia, palsy, sun stroke, morbul lumours, and other discases.

And for four months, also, no rain occurred, by which the streams, rivers, and lakes of the entire city were dried up, no grass or corn either spring up. Ising creatures of the sky, water, and earth, brids and cattle, being districted, began to wither up and die, and the inhabitants of the town, through fannine, began to complain grievously. At length all the inhabitants of the town, being greatly districted, are exceedingly districted to come to Sri Krishin Chand, the ordinator of infortunes, and supplicatingly, and most submissively, with joined hands and bowed head, began to say, a

" We are in your protection, how [is it] we are now enduring great hardship?

A cloud has not runed, pain has occurred, why has Vidhatā decreed this?

A Harr-part is a landing place on a river bank dedicated to bishing

An ep thet of Vi hoa

State Assars fours I recyclement in nour and for the benefit of decased ancest is. They are of these hulls which are called (i) May or counts, in house of decased ancestor collectinely when three hulls of mediant water are offered, (2) Aments to or councing high orders, are not recombly decased ancestors, (3) A logs, or valuntary, performed for the present expenses.

The S Astras are the treatoes containing the general ord nances fir the regula-

If there dyne and type are a milar in construct on to the common form elitters, in on the latter of in a sided to do southing therefore they are not expected to prefer they are not expected to prefer they are not and the replied that kind as may do what seems good to him, and hat has proceed to and accordingly.

Having said this, they resumed, "O Lord of Dwaraka, compassionate to the lowly" you are our creator and remover [of misfortunes], except to you, where should we go, and to whom should we speak? Whence has this calamity improvoked come?

and why has it occurred? Kindly tell us "

S'n S'ukadev, the saint, said — (Jaharāj l' on hearing this speech, S'n Krishna Chand Ji said to them, "Listen l' the city from which a good man departs, there spontaneously family, poverty, and misery come Since Akru Ji went away from this town, this has been the state of things here. Wherever good people, the truthful, and the servants of Hari remain, there infelicity, famune, and misfortune are destroyed. Indra keeps friendly with the workingpers of Hari, hence, in that city, rain falls excellently "

On hearing this statement, all the Yadavas cried out, "Maharal y ou have spoken the thirth. This thing came into our minds also, for the father of Akrur is named Suphalak, 2 he also is very good, trutiful, and virtuous. Wherever he remains, there is never misers, poverty, and famine, rain at all times falls there, and thence arises prosperity. And please hearken Once a great famine fell on the city of Kai, then the King of ha i sent for Suphalak. Mahārāj on Suphalak's going there, in that country rain fell as desired, Ia good] time ensued, and the misery of all departed. Then the king of the city of Kais gave his daughter in marriage to Suphalak. The began to remain there happily. The name of that princess was Gadinal a, her son is Akrur."

Having spoken thus, all the Yadaras said, "Maharij ' we were aware of this before, now what you may command we will do". Sri Krishna Chand said, "Now do you, most courteously, conduct Ahrur Ji from wherever you may find him?" As soon as that direction had issued from the mouth of the Lord, all the Yadavas, unitedly, went forth to search for Ahrur, and, proceeding on wards, arrived in the city of Varianas? Having met with Ahrur Ji, and made presents, with joined hands, and downtast heads, they stood before him, and said,—

A Come, O Lord 1 Bala and Syam a are saying, without you the inhabitants of the city are uneasy,

Wheresoever you [are], there is the abode of happiness, without you [there is] the dwelling of hardship and poverty,

<sup>&</sup>lt;sup>1</sup> The phrase buthe bith1, ries means <sup>1</sup> in a mere scated condition <sup>1</sup> that is, without any action or provocation. The simple and causal Part Participles are often thus coupled in similar sign fications. For examples see the Hindi Manual, p. 101.

<sup>2</sup> Suphalak means "the causer of good results"

I Unitarit is a name of the holy city has and is the word whence the hughs it term "Benares originated It took this came from a small stream ranning pat the north of the city top the Ganges, which was anciently colled large an enclosure but is still known as the Burna!

That is, Ralarâm and Arishna,

<sup>\* 02</sup> 

and having given alms and done virtuous acts, and having con structed there a Hari pain, he went to Gaya There, also, having seated himself on the banks of the river Phalgu he per formed Sråddh 2 according to the Sastras 3, and having feasted the people of Gaya, he gave bountiful alms Then having scen the Mace Bearer, he went thence and came to the city of Kasi Having obtained news of his coming, all the kings thereabout came, met him, and began to make presents, and to remain there, performing sacrifice, alms giving, austerity, and vows

Hereupon after some time had passed, Sri Murari, the bene factor of devotees, having resolved in his mind to recall Akrur Ji, came to Balaram II, and said, "Brother i now some affliction should be caused to the subjects, and Akrur Ji should be recalled "5 Baladev Ji said, "Maharaji do whatever enters your inclination, and give happiness to good people" As soon as these words issued from the mouth of Balaram Ji Sri Krishna Chand Ji acted so that, in every house in the city of Dwaraka, were spread fever, tertiary ague, epilepsy, consumption, rings orm, itch, hemicrania, leprosy, elephantiasis, dropsy, fistula, tympany, dysentery, tenesmus, gripes, cough, colic, hemiplegia, palsy, sun stroke, morbid humours, and other diseases

And for four months, also no rain occurred, by which the streams rivers, and lakes of the entire city were dried up, no grass or corn either sprang up living creatures of the sky, water, and earth, birds and cattle, being distressed began to wither up and die, and the inhabitants of the town, through famine, began to complain grievously. At length all the inhabitants of the town, being greatly distressed were exceedingly dismayed They came to Sri Krishna Chand, the eradicator of misfortunes, and supplicatingly, and most submissively, with joined hands and bowed head, began to say,-

" We are in your protection, how [isit] we are now enduring

great hardship?
A cloud has not rained, pain has occurred, why has Vidhâtâ decreed this?"

1 A Hara part is a land og place on a river bank dedicated to Vishnu

3 The S astras are the treatises containing the general ordinances for the regula tion of society

4 An ep thet of Vishmu

<sup>2</sup> S'radaha are funeral rites performed in bonour and for the benefit of deceased ancestors They are of three kinds which are called (1) Nitye or consta t in honour of deceased ancestors collect vely when three balls of meal and water are offered (2) Namettika or occasional when offerings are made on behalf of a parent or some recently deceased ancestor, (3) Admya, or voluntary, performed for the greater benefit of ance tors in general

Hered ayeard Hisse are similar in construction to the common form châhaye, 'it ought' Balarary is not asked to do anything therefore they are not Balarara is not asked to do anything therefore they are not respectful Imperatives as has been supposed, he is told what should be done, and he replies that krishna may do what seems good to him, and krishna proceeds to act accordingly

Having said this, they resumed, "O Lord of Dwaraka, compasstonate to the lowly! you are our creator and remover [of misfortunes], except to you, where should we go, and to whom should we speak? Whence has this calamity unprovoked 1 come?

and why has it occurred? Kindly tell us"

S'rı S'ukadev, the saint, said - Mahârâ; I on hearing this speech, Sri Krishna Chand Ji said to them, "Listen! the city from which a good man departs, there spontaneously family, poverty, and misery come Since Akrûr Ji went away from this town, this has been the state of things here. Wherever good people, the truthful, and the servants of Hari remain, there infelicity, famine, and misfortune are destroyed. Indra keeps friendly with

the worshippers of Hari, hence, in that city, rain falls excellently".

On hearing this statement, all the Yadavas cried out,
"Maharaj I you have spoken the truth. This thing came into our minds also, for the father of Akrur is named Suphalak, s he also is very good, truthful, and virtuous. Wherever he remains, there is never misery, poverty, and famine; rain at all times falls there, and thence arises prosperity. And please hearken, Once a great famine fell on the city of Kasi, then the King of Kasi sent for Suphalak Mahara I on Suphalak's going there, in that country rain fell as desired, [a good] time ensued, and the misery of all departed. Then the king of the city of Kasi gave his daughter in marriage to Suphalak They began to remain there The name of that princess was Gadinaka, her son is happily Akrur"

Having spoken thus, all the Yadavas said, "Mahara, we were aware of this before, now what you may command we will do" Sri Krishna Chand said, " Now do you, most courteously, conduct Akrur Ji from wherever you may find him" As soon as that direction had issued from the mouth of the Lord, all the Yadayas. umtedly, went forth to search for Akrur, and, proceeding onwards, arrived in the city of Varanasi 3 Having met with Akrur Il, and made presents, with joined hands, and downcast heads,

they stood before him, and said,-

1 Come, O Lord 1 Bala and S'yam are saying, without you the inhabitants of the city are uneasy,

Wheresoever you [are], there is the abode of happiness; without you [there is] the dwelling of hardship and poverty.

The phrase but he bithd, men means "m a mere seated condition," that is, without any action or provocation. The sample and cauval Past Participles are often thus coupled in similar significations For examples, see the Hindi Manual,

p. 191
Suphalak means "the causer of good results "

<sup>1</sup> large in the same of the holy city hast, and is the word whence the English term "Benares' originated It took this name from a small stream running pa t the north of the city into the Ganges, which was anciently called drand, "an enclosure," but is still known as the Burnd
That is, Ralardm and Krishna.

Although Sri Gopal 1 is in the city, still famine, giving affliction has fallen

Sri and her husband are in the power of good people, from them, they obtain all happiness and prosperity

Maharaji on hearing this statement, Akrur Ji, being much affected, rose up, and taking with him Kritavarma, and all the Yadubansis, along with his family, went with a musical procession, and, in the course of some time, arrived with them all in the city of Dwaraka. Having received michligence of their conning, Sri Krishina Ji and Balaram came forward and, with exceeding honour and respect, had them conducted into the cit. O King' immediately on the entrance of Akrur Ji into the city, run descended and [good] times came, and the misery and poving the entire city passed away - Akrur s greatness was [manifested], all the inhabitants of Dwaraka began to live in happiness and resoiting

Afterwards, one day Sri Krishina Chand the root of joy, called Akrur It to him, and taking him apart, said, "Having token the level of Satrayit, what have you done [with it]? He said, "Maharahi it it is in my possession." Then the Lord said, 'Gne it to whom the thing belongs, ' und if he should not exist, then consign it to his soin, and should there be no son give it to his wife, should there be no wife, give it to his family [generally], should there be no brother, assign it to his family [generally], should there be no proceptor's son give it to a Brahman, ' but do not yourself take he property of anyone. This is justice, therefore now it is fitting that you should give Satrajit's jewel to his grandson, and acquire greatness in the world!

Viahdral las soon as these words had so used from the mouth of Sri Krishaa Chand Krur Ji brought the penel priced it before the Lord, and with jounch hands most humbly said "Lord of the lowly lip please accept this jewel jourself and grainner in transgression, because the gold which issued from this jewel I took and spent in pilgramages to holy places." The Lord said "Well done." Having said this, Hari took the jewel, and with and gave it to Satiblishal, and removed all the anxient from his

mind.

1 That is Kruboa, the nourcher of kine

Srl is a name of Laksh m and her husban i as by hoa it e guard an de y

For atur real diar

Lit, 'Of whom the thing [14] to that one give [11] "
Notice the order of succession to properly

hording read die

#### CHAPTER LIX.

The adventures of Krishna and Balaram at Haumapur-Krishna marries Kalinda -He directs the element Fire to satisfy his hunger by consuming a forest-Krishna stops the conflagration at the abode of a demon Mays, who builds a golden house for krishna in return for his kindness-krishna carries off Murabinda, Satja, and Bhadel.

S'ri S'ukabru Ji said - Mahárái! one day S'ri Krishna Chand, the friend of the world, the root of joy, thought thus, "I should non go and see if the Pandayas escaped alive from the conflagration and are afert " Having said this, Hari, taking with him some of the Yadubansis, set out from the city of Duārakā, and came to Hastinapur Having received intelligence of his coming, the five brothers Yudhishthira, Arjuna, Bhlma, Nakula, and Sahadeva, being greatly delighted, rose and hastened [towards him], and having come outside the town, and met him, had him

very courteously conducted to their house

On going into the house, Kunti and Draupadi2 summoned seven auspicious women,3 and filled a square place with pearls, upon which having spread a golden seat, caused Krishna to be seated upon it, and causing rejoicings to be made, with their own hands caused the drid to pass round. Afterwards causing the Lord's feet to be washed, and conducting him into the cooking place, they had prepared for him food of six flavours Alahdray! when S'ri Krishna Chand had finished his repast and began to cat betel, then-

haunt1 is at near and conversed, asking the welfare of father and relatives, Are Surasen and Vasudes well? my brother, and nephew

In them is my soul, except you, who destroys hardship and rqusery 2

Whenever heavy affliction has fallen, then you have afforded me protection,

1 These are the pames of the five Pandava princes

dead being upenviable.

See note 7, p 174

Kaunti is intended for kunti

<sup>2</sup> Kunti was the daughter of a Vadava prince named S'ura, and was brought up by her father's cousin, kunti bhoja the feminine form of whose name she took, having previously been known as Prith 1. She was the first wife of Pandu the lather of the five Pandava proces, three of whom, Yudhishthira, Bhima, and Arjuna, were her sons. Draupadt was wife in common to the five princes. She was the daughter of Drupada king of Panchala, and had all o borne the name of Arsha, probably from her dark Complexion. The cause of her becoming the wife of five brothers is given in the Middlehrida, Adi parvin, ch 191 (Cale ed.), but it is not doubt the traditional weembranes of annext polyandry, in fact ch 196 plainly says that the practice "had become obsolete in consequence of being opposed to custom and the "edas".

That is, women whose husbands are living, the lot of one whose husband is

"Who [is] that beauty [of] pleasing form? no one [is] with her "1"

Maharaj! having heard this expression from the mouth of the Lord, and having seen her, Arjuna hastily ran, and went where that very beautiful one was taking pleasure along the bank of the river, and began to ask, thus, "Say, beautiful one ! who art thou? and from whence art thou come? and why art thou wandering here alone? This secret of yours expound, and tell all to me 'On hearing thus speech.—

The beauteous one tells her tale "I am a maiden, the daughter of the Sun.

Nj name is Kålindi, mj father assigned me an abiding place in water.

He came and built [for me], a palace in the water My father counselled me and said,

'Keep on daughter' wandering near the river, thy husband will come and meet thee here

will come and meet thee here In the Yadu family Krishna will be incarnate, in quest of

thee, to this place, he will proceed,
The Primal Male, the imperishable Hari, for his purpose,
thou art incarnate?

As soon as my father the Sun had spoken thus, since then I have longed for the footstep of Hari"

Maharay¹ on hearing this speech, Arjuna being greatly de lighted, said "O beauteous one' he for whose sake thou art wandering here, that very Lord, the imperitable, Dwiraka resident, Sri Krishna Chand, the root of 1901, has arrived Maharay¹ when these words issued from the mouth of Arjuna, the benefactor of devotees Sri Biliari also, having urged on the chariot, arrived thiele. On seeing the Lord, when Arjuna had related all that [girls] secret, then Sri Krishna Chand Ji laughing, quickly causing her to mount the chariot, took the road to the town. While Sri Krishna Chand is coming from the wood into the 1908, Ny Viswakarma," perceiving the desire of the Lord, constructed an exceedingly beautiful palace, part from all the rest. Hari, on arriving, cuissed hallinds to dismount there, and himself also began to stay there.

Some days ofterwards, on a certain time, S.n. Krishna Chand and Arjuna at right time, were seated in a certain place, when Agnu<sup>1</sup> having come, with joined hands, and downcast head said to Har, "Mabriegal Ir amigreed for many days, have swandered through the entire world, but found food nowhere. Now there is [but] one hope from you If I get your permassion, I will go

I thin ke is a double Gen time this being a Bray gen time in itself. The Gentire often becomes a base for other case a gas as let ke recepted but seldom is used as a base for uself.
2 Viswakarma is the Vulcan or artificer of the Hinda Pantheon.

<sup>3</sup> Agus is the god of fire and an ancient Vedic deity It is also fire itself

and devour the woods and jungles" The Lord said, "Good go and eat" The Agm said, "Lord of Compassion! I am not able to go alone into the woods. If I go, Indra will come and extinguish me" Having heard this remark, Sri Krishia Ji said to Arjuna, "Brother do you go, cause Agm to take food, and return [to me], he has been starving to death for man, days"

Maharāji as soon as these words had issued from the mouth of Sri Krishna Chand Ji, Arjuna, taking his bow and arrows, accompanied Agni And Agni, going into the wood, blazed up, and began to consume the mango, tamarind, the fig, the sacred fig, the citrol leaved fig, the palm, the Xanthogomus pateriars, the butter tree, the rose apple, the Minusops Kauki, the Bauhina viriegala, the grape, the Chironjus sapida, the orange, the lime, the juilbe, and all other trees, and—

Grass and bamboo, with a loud noise, crackles, the creatures of the wood, losing their way, wander about

Whithersover one might look, there, in the entire wood, fire, with a great roaring, is burning, and smoke circling round went to the sky Having perceived that smoke, Indra, having sum moned the Master of the clouds, said, "Do you go, and with violent rain, extinguish the fire, and save the beasts, birds, and living creatures of the wood Having received that order, the Cloud master, taking with him an army of clouds, having come there and thundered, just as he was about to rain Ariuna struck [him with] such wind arrows that the clouds, becoming very small pieces, were dispersed as flocks of cotton are dispersed by gusts of wind No one saw them coming or going As they came, so they quite easily disappeared, and the fire, continuing to consume the forest and underwood, came where? Where there was the palace of an Asura named Maya 1 Having per ceived Agni approaching filled with extreme anger, Maya, being very fearful, naked footed, with a cloth thrown on his neck, and his hands clasped, issued from the palace, and came and stood before [Agni], and prostrating himself, supplicatingly said, "O Lord ! O Lord ! save me from this fire, speedily preserve me

Agni has fed and has obtained satisfaction, now do not pay heed to any offence [which I may have committed], Bear in mind my submissiveness, save me from Baisandar's

Maharajl as soon as these words had issued from the mouth of May, the Daitya, Baisandar laid [aside] the fire urrows, and Arjuna also stopped astonished At length both of them, taking Maya along with them, went to Sri Krishna Chand, the root of joy, and said "Maharaj the Mayang the May

<sup>&</sup>lt;sup>1</sup> This is the answer to the exclamatory interrogation just before it.

<sup>2</sup> This is intended for Vasiwanara, a name of Agus, occurring in the Rig Veda

This Asura Maya is useful, for you he will construct an abode,

Do you immediately take thought of Maya, extinguish the fire, and make him fearless?

Having said this, Arjuna placed on the ground with his hand the bow Gandiva, along with the arrows Then the Lord made a ugn by winking towards the fire, and it was immediately ex tinguished, and in the whole wood coolness supervened. Then Sri Krishna Chand, accompanied by Arjuna, took Maya with him, and proceeded forwards. Having gone there, Maya, in a single moment, constructed and set up a jewel studded golden palace, exceedingly beautiful, delightsome and pleasing to the mind, such that its beauty is indescribable. Whoever had come to see it, stood still with astonishment bit a picture Afterwards, Srl Krishna Ji delayed there four months, then, moving thence, where did he come? but where Raja Yudhishthira was seated in his royal court. On coming the Lord asked from the king permission to go to Dwaraka As soon as this speech issued from the mouth of Sri Krishna Chand, Raid Yudhishthira, as well as his Court, were much dejected, and in the entire female apartments also, both women and men began to feel every anxiety. At length the Lord, appropriately advising and conn selling them all, gave them hope and encouragement, and taking Arjuna with him, and bidding I udhishthera farewell, and pro ceeding from Hastmapur, laughing and sporting, after a certain time, arrived at the city of Dwaraka Having heard of his coming there was joy in all the city, and the pain of separation departed from all His parents, having seen the face of their son obtained happiness, and lost all distress of mind

Afterwards one day Sri Arishna Jl hving gone to Rajd Ugrastin and hvining fully imparted to hum the secret of Kalindi, said, "Mishardy! I have brought Kalindi, daughter of the Sun do you mary, me to her according to Vede ritual. On hearing this Ugrasen at that sery instant, soundhoung his Minister, gave order thus." Do you immediately, go, and bring all the requisites for a marriage. Having received the order, the Minister at once brought all the requisites for the marriage. Then Ugrasen and Vasudey, having summoned an astrologer, and having had a propitions day settled, married Sri Kariban I to Kalindi, according

to Vedic ritual

Having related the story thus far, Sri Sulodev Ji said— O Kingl it was in this way that the myrnage of Kalindi hap pened. Now I am about to relate the story how Hari afterwards brought Mitrabinda and married her, do you attentively listen Surasen's daughter [was J Sri Arishan Ji saunt her name [was]

<sup>&</sup>lt;sup>2</sup> The bow Gandiva, so called because made of gindt wood was a weapon of Arjana. It was presented by the gold Soma to Varuna and he gave at lo Agan, who in his turn presemed at to Arjana.

Rajadin Deu, her daughter [was] Mitrabinda Men she became marrageable, she effected Swayamwara There were collected the kings of all the various countries, having good qualities repositories of beauty, intelligent, strong, heroic, very resolute, dressed out, one outvying the other Maving received this intelligence, Sri Krisima Chand Ji also, taking Arjuna with him, went there, and having arrived, stood in the very midst of the S ayamara

The beauteous one, having seen Muran, was delighted, having thrown the garland [round his neck], she continued gazing on his face

Maharaj! having witnessed this action, all the kings of the various countries, being abashed, began to be fretful in their hearts. And Duryodhan quent and said to her brother Mitraen, 'Brother' Hari is your maternal uncle's son, having seen him, the beauteous one is become fascinated, this is a practice opposed to custom,' on this taking place there will be ridicule in the world. Do you go and advise your sister not to choose Krishna, otherwise there will be ridicule imong a crowd of kings!' On hearing this speech, Mitrasen went, and spoke advisingly to his sister.

Maharay! having heard and understood her brother's state ment, when Mittabuda, having retried from protunity to the Lord, and stood at a distribute apart, then Arjuna, bending down, said in the ear of Sri Krishna Chand, "Maharay! now that are you abashed at? the after is a failure, do what should be done, it there should be no delay." On hearing the statement of Arjun, Sri Krishna Ji quickly hiving seized her hand, raised Mittabudd up from the midst of the Snipamtara, seated her in his chariet, and took her off, and, at that very instant, in the sight of all urged on the chariot. Then all the kings, each having seized his own weapon, mounted on horses, and wheeling round the front of the I ord, went and stood ready to fight. And the people dwelling in the city, ridiculing and clapping twiy with their hands, abussely began to speak thus—

"He came to marry his runt's daughter, from this, Krishna has acquired excellent renown"

Having related the story thus fir, S'ri Sukadev Ji said — Mahārāj when S'ri Krishna Chand saw that the army of Asura which had surrounded him on all sides would not rest without being fought, he drew from the quiver several arrows, and stretch

<sup>1</sup> Notice the absence of verbs in this phrate It is not unusual in the relation of genealogical details.
1 That is the chose a bull and (wire) for herself (rangram)

<sup>\*</sup> ck seck ailab kd, 'one [trying to be] of superior [qual ty] to an ther "

\* lokar raddha shoull be one wer! Its a compount adjective to rettir

The word karnd though in the f or of the Inda jave, is here the representa

The word karnd though in the f em of the Infa tive, is here the representate of the Sankril Future Passive Participle bee Hinth Manual p. 175

ing his bow, discharged them so that the whole army of the Asuras, having become scattered disappeared in that very spot,

and the Lord reached Dwaraka in undisturbed happiness

S'in Sukadev Ji said — Maharaji S'in Krishna Jh, having thus taken possession of Mitrabinda, married her in Durarka Now I will intriher relate the story how the Lord brought Satya, do un bisten attentively. In the Lingdom of Kausala [there was] a lung named Nagnaut, his daughter [was] Satya. When also became marriageable, the king sent for seven very huge and terrible bulls, whose nostrils had not been pierced, and having made this vow, turned them loose in the country, 'Whoever, at one time, shall nose ring these seven bulls and bring them, to him I will marry my daughter." Maharaj 'these seven bulls with heads down, tails erect, pawing the ground, wander about, with heads down, tails erect, pawing the ground, wander about,

bellowing Whomsoever they meet, they kill

Afterwards, having received this intelligence, Sri Krishna Chand, taking Arjuna with him, went there, and having arrived, stood before King Nagmjit. On seeing them, the king deveeded to be seated on the throne, prostrated himself, and having caused them to be seated on the throne, and presented sendal, unbrohen rice, and flowers, and employed incense and lamps, and placed consecrated food before them, with joined hands and bowed head, he very humbly said, "To day my [good] fortune has awakened, in that the Creator of Sivia and Viranch has come into my house." Having said this, he resumed, "Maháráj! I made a vow, the fulfilling of which was difficult, but now I am assured that, by your fivour, it will speedify be accomplished." The Lord said, "What sort of yow was it hat you made, the fulfilment of which is difficult? Tell me." The king said, "Lord of Compassion! I, having releved even on nose imged bulls, made this vow Whoever at one time finall nose rung these even bulls, to him I will marry my daughter."

Sri S'ukadev Ji said - Maharaj !

Having heard [this], Hars tightened [his] girdle [and] went there, [and] having assumed seven forms, stood [where

ringed, at one and the same time

the bulls were], No one saw [his] invisible operations, all seven [he] nose-

These bulls, at the time of the nose running of their nestrils, stood still, as wooden bulls might stand. The Lord, having pierced the nostrils of the whole seven, and having string them on a rope, led them into the royal court. Having witnessed this exploit, all the inhabitants of the city, both women and men, being actomished, began to uppland, and Raja Naganjit, immediately, summoning his preset, gave his doughter according to Vedic rival. In her down having conferred ten thousand cows, nun hundred thousand elephants, ten hundred through horses,

and seven million three hundred thousand chariots, he gave unnumbered male and female slaves. Sr. Krishna Chand, having accepted all, when he went thence, then being irritated, all the kings gathered round the Lord in his pith. There, with his arrows, Arjuna smote and put all to flight. Harl, with delight and rejoicing, arrived in the city of Duáraká with them all Then all the inhabitants of Duáraká, having come fornard, with a musical procession, spreading silken foot cloths, conducted the Lord into his palace, and, having seen the dowry, all were astonished.

Celebrating the greatness of Nagnuit, the people were saying, "This is a great betrothal

The Lord of Kussila has effected a good marriage, he has given all this marriage portion to Krishin."

Maharaj I the inhabitants of the city were making remarks of this sort, when, at that very time, Sri hristine Chand and Balardin Ji, having come there, presented to Arjuna the whole marrige-portion which King Negayit had given and acquired fame in the world. Further I will now tell the story how Sri Krishua Ji brought home Bhadra [as wfe], do you listen attentively and free from distraction. Bhadra the daughter of the king of the strict of keakya, effective a Suopharaor and letters were written to the kings of various countries.

They went, and were assembled together.

There S rt Krishna Chand also, taking Arjuna with him, weth, and, during the Susyamiwara, wett and stood in the twenthly Then the princes with the garland in the liand, gring at all the kings, came near to S rt Krishna Chand, the occur of beauty, the light of the world. Then upon seeing him, she rus fasenated and she threw the garland on his neck. Seeing this, her purents being pleased, married that gull to Hun, according to Vede ritual. In hir down, very much was given, so that there were no bounds.

to

"Having told the story thus fir, Sri Sukader, Ji said — Mahtraj Sri Krishna Chand in this way married Bhadra! I will now tell the story how the Lord afterwards murried Lakshimard, dry on listen. The king of Bhadrake was exceedingly powerful and very famous. When his disughter Lakshimana was marringeable having arranged a Stepannears, letters were written to the kings of surrounding countries, musting thum. Thee, such give the impreparing their westerl stimes, come there, and during the originary in a very orderly fashion was translated as in now.

Sri Krislina Chand Ji also, taking Arjuna with lun, went there And when he went and stood in the Seezine are, Jaskimia liaving booked upon all, came and placed the wrath on Sri Krislia Jis nick. Afterwards, her father, according to Veh, reball married Lakshmana to the Lord. The kings from all the various countries who had come there, being greatly absolute.

began to say among themselves, "Look! while we are here, how

Krishna is carrying off Lakshmana ! " I

Having spoken thus, each preparing his own army, all went and stood to block the way. When Sri Krishna Chand and Arjuna, along with Eakshmana, taking the chariot, advanced, then these came and stopped them, and began to fight. At length, after a certain time, with arrows, Arjuna and Sri Krishna Ji smote and put all to flight, and himself, with great joy and rejoicing, arrived at the city of Dwaraka. As soon as he arrived, in every house in the entire city.—

There were songs of congratulation and festivities, and there were ceremonies in the manner of the Vedas

Having told the tale thus far, Srf S'uhades, Ji said — Mahāra i in this way Srf Krishia Chand Ji effected five marriages. Then, in Dwārakā, with all eight queens, he began to live happily, and the queens, during the entire day, began to attend upon him. The names of the queens are, Rukmini, Jamawati, Satyabhāmā, Kalindi, Mitrabindā, Satya, Bhadra, and Lakshmanā.

## CHAPTER LX

Ehaumisur carries off and conceals sixteen thousant one hundred princesse krishna slays him and matries the gulls

Sai Sykanda Ji said —O King once the Earth, assuming the body of a man, began to perform a very difficult austerty. There Brahma, Višinu, Rudra, all these three deutes, came and asked him, "Why art thou performing this severe austerity?" The Firth replied, "Occan of Compassion I I have the desire for a von, threefore I am performing great austerity, compassionately give me a son very strong, exceedingly renowned, and most glorious, such that no one in the world shall confront him, nor shall he die by the hand of any one."

Having hard this speech, and being pleased, the three gods granted the boon, and said to him, "Thy son, named Narakham, will be exceedingly strong and greatly renowned. No one will fight with him and his. He will conquer all the kings of creation, and make them submissive to him. Having gone into Swargadol, and having smitten and put the gods to flight, and snatched away.

<sup>1 &</sup>quot;While we are here" is equivalent to "before our very faces."

The I aradise of the god Indra.

the extrings of Adut, he will went them himself, and appropriating the unbrella of Indra will place it over his own head, he will bring sixteen thousand one hundred guls of the kings of the world, and keep them enclosed univaried. Then Sri Krishia Chard taking all his army, will attack him, and thou will say to him, 'Kill him'. Then he, having killed [him], will take all the princesses and set out for the erty of Dwarths.

Having releted the story thus far, Sri Sukades Ji said to Ming Parikshit — Maharaj I fire three gods, having conferred the boom, when they had thus spoken, the Parth, having sud thus much, remained silent, "How shall I say such a thing as 'Slay my son'?" Later on, after a certain time, the Furth's son Bhaumhaur was produced, whose name is also called Niraksair. He began to reside in Pragyostishpur Having constructed all round that city a rampart of mountains and forts of water, fire, and air, he kept on snatching way, by force, the drughters of the kings of the whole world, and bringing them along with that nurses, placed them there Constantly arising [bettines] he is unremittingly attentive to the food, drink, and clothing of the existent thousand one hundred princesses, and has them brought in with great care.

One day, Bhaumasur, in great wrath, having scitcel himself into a boary, car which? he had brought from Lankly, wint into the city of the gods, and began to annoy the gods. Through his annoyance, the gods severally abundouing the place scaping with their lives fled hither and thintor. Then he smithed any the earnings of Adut and the umbrells of Indra. Afterwirds, he began to cause great affliction to the gods and sinity of all creation? Hiving heard of all his proceeding. Sri Isrishia.

Chand, the friend of the world, said within himself,-

"Having slain him. I will bring all the beauties, I will convey the umbrella of the master of the gods just there [u here it ought to be].

Having gene I will give [back] the currings of Aditi . I will

render Raja Indra fearless "6

Having said thus much, Sri Arshna Chand resumed to Sati bhard. O wife! do thou come with me, then Bhaumasur will be killed, because you are a portion of the earth, and on this account have become his mother. When the gods gave the boon of a son to the Farth they said this, "When thou shall order [someone] to say [iim] then thy son will die, otherwise, skun by anyone anyhow, he will not die "I As soon as she heard this statement, Satubhama JI, having reflected somewhat in her heart, saying this much, remained dissatisfied, "Mahdray! my son is your son, how will you slay him?

The Lord, exading this remark, said, "About slaying him Thave to much concur, but once I gave you a promise, and that I want to fulfil" Satishama said, "What is that?" The Lord resumed, "Once Narad Is, having come, gave me a flower of the Kalpa tree 2 accepting it, I sent it to Evklamin! Having heard of the affair thou wast angry, then I made this promise, "Be not dejected, I will bring the Kalpa tree 2 and give it to the?" Therefor, I am going to redeem my promise, and take the with

me to show Vaskunth to thee"

On hearing this extensent, Sathhama Ji, being pleased, was reidy to go along with Hair. Then the Lord, having setted her behind him on Garun, took her with him, and departed flaving gone some distance, Sri Krishna Chand Ji saked Sathhama Ji, "Tell me truly, beauteous one! having heard this filling, what aftert dots thou magnie that made thee displeased? I vplian the secret of that to me, that the doubt of mi, mind may depart "Sathhamas said, "Malairah" jo uhaving killed Bhaumbur, will bring exteen thousand one hundred princesses, you will retkom me also among them, thinking this, I was dissistified!

Sri Krishna Chand said "Thou shoulds not be anxious on any nature. I will bring the Kalpi tree, and will place it in thy house, and do thou present me, along with that, to Narid, the saint, then buy me hack, and place in enear thee, I will ever remain subject to the. Just in this way, Indram gave Indra, along with the tree, and Adult [gave] Kasappa. By making this present, no wife of mine will be equal to thee." Maharai thing away in this Sabion, Sri Krisha, li arrived near Prig Hottshpur. Upon sceng the fort of mountains, and the rampart of fire, witer, and wind, there; the Lord ordered Garur and the discus 'sudivisin, and they in a moment, having battered down, stringuished, swept way, and fixed, made up a good rody.

When Hart, advancing forwards, began to penetrate into the

<sup>1</sup> That is "he will not anyhow be put to leath ly anyone"

1 The Authoritist or Authoritism is a muraculous tree of laralise, which
prants all workes.

2 Garne of more nursily, Garnes is a merculous tank, of stupendous power,

n which his hou rides about "In the preceding tags the sampart was my unta nous, and the forts were constructed of the elements."

city, the Daitya garrison of the fort advanced to fight [with them] The Lord, with his club, quite easily struck them down Having received news of their death, a five headed Rakshās named Mur, who was the guardian of that fort, most angrily, taking a trident in his hand, attacked Sri Krishua Ji, and, with eyes intensely red, and teeth grinding together, began to say,—

"Who else in the world is stronger than me? Let me see him here":

Mahary I having said this, Mur, the Daity, sprang upon Sr Krishna Chand, as Garuda jumps on a anake Then he hurled the trident, which the Lord with his discus cut down Their, being irritated, whatever weapons Mur fling at Hari the Lord quite easily cut down Then he, being aghast, rushed upon and clung to the Lord, and began a wresting match. At length after some time, while fighting away, Sr Krishna Ji, perceiving that Satibhāmā Ji was much frightened, cut off his five heads with the discus Sudarsana. On the heads falling from the trush hearing the thud, Bhaumasur said, "Of what is this the great noise?" Hereupon someone came and stated, thus, "Mahāry! Sri Krishna, having come, has slain the Daity a Mur.

Upon hearing this statement, at first Bhaumsaur was exceed ingly sorrowful, afterwards, he gave order, to the commander of his forces, to fight. He, having arranged the whole army, and having gone to the gate of the fort, stood ready to fight, and, behind him, having heard of the death of their rither, the seven sons of Mur, who were very powerful and great warriors, they also, bearing different kinds of weapons and arms, going to fight, stood confronting Sn Krishna Chand Ji From the rear Bhau masur sent to tell his General and the sons of Mur, thus, "Do

you fight heedfully, I also am coming"

On receiving the order to fight, falsing with him the whole army of Asira's along with the sorts of Mire Bhumbary's General educated to fight with Sri Krishna Ji, and, all at once, the whole army of soldiers went and spread like a clobed all around the Lord From all sides, the harrors of Bhaumbaye wer hurling sarrous kinds of weapons and arms upon Sri Krishna Chand, and he, in a quite easy manner, was keeping on cutting them down and making them into heaps. At length, Hari, noticing that Sri Sathbiamā Ji was much frightened, with his discuss Sudar-sian, in an instant, cut down the Asira army, together with the seven sons of Mur, as a farmer cuts down a crop of mile?

Having related the story thus far, Sri Suk ides Ji said to King Parikshit — Maldrij I having heard that the whole amy, along with the sons of Mur, was cat up, at first Blaumisur was exceedingly autuous and greatly decondented, afterwards having reflected a little, and recovered confidence, taking with him several very poverful Råkshasas, his eyes intensely red with anger, his girdle bound tightly, his arrows prepared he came talking incoherently, and was ready to fight with S'ri Krishna Ji When Bhaumasur saw the Lord, he with excessive rage flung whole handfuls of arrows at once, these Harr severally cut into three and brought down Then-

Bhaumasur drew out his sword, and, wrathfully shouting, presented it at Krishna's breast, 1

He makes a noise, like a great thunder cloud, "O villager! thou wilt not be allowed to go "

He is uttering there harsh speeches, Bhaumasur makes fierce

Maharai! he, indeed, violently was striking at him with a club, and, on Sri Krishna Ji's body, his blow's were falling as a whip of flowers on the body of an elephant Afterwards, taking various weapons and arms, he warred with the Lord, and the Lord cut them all down. Then he went home again, and fetched a trident, and stood ready to combat [once more]

Then Satibhama cried aloud, "O King of the Yadus why are you not killing this one ?"

Hearing this speech the Lord poised the discus, and, cutting off the head, killed Bhaumasur, The head fell, with the earrings and crown, as soon as the

trunk feil, S csh 2 quivered,

In the three worlds there was happiness, the grief and misers of all departed.

His brilliancy went into Hari's body gods and sages raise shouts of "Victory 1 victory 1"

Their cars gather round, they rain down flowers, the gods recite the Vedas and sing [his] glory

Having related thus much of the story Srl Sukader, the saint, said -Maharai I as soon as Bhaumasur was dead, the Earth came, along with the wife and son of Bhaumasur, and began, very meekly, with joined hands and downcast head, to say before the Lord, "O lummous form of Brahma Biharl, the Benefactor of Devotees! You, for the sake of good and virtuous people, are assuming endless forms, your greatness, actions, and illusions, are limitless, who knows it? and to whom is there so much power that, without your favour, he can extol it? You are the god of all gods, no one knows your nature"

Mahariji having spoken thus, the Earth having placed the umbrella and earrings before the Lord, he resumed, Lord of the Lowly! Friend of the poor! Ocean of compassion! this Subhardant, the son of Bhaumasur, has come to take refuge

Notice this id on, "to give on the body." It occurs again towards the bottom of the same page of the text, "to give the hard on the head." 2 The great serpent 's echa ugs, who say ports the world

with you Now, compassionately, place your soft lotus like hand on his head, and make him fearless from [all] fear of you? As soon as he heard these words, the Treasury of Compassion, Sri Kânh, tenderly placed his hand on the head of Subhagdant, and caused him to be free from [all] fear of him Then Bhau mâvatt, the wife of Bhaumāsur, placed many presents before Hart, and with great humility, with joined hands and bowed

head, stood and said,-

"O kind to the Poor! Gracious Being! as you, by revealing yourself, laive satisfied us all," now come, and make my house holy." On hearing this remark, the Searcher of Hearts the Benefactor of Devotees, Sri Muran, set out for the house of Bhaumasur. Then both of them, mother and son, throwing silken foot cloths for Han, and conducting him into the house, seated him on a throne', end having presented an arghat," and accepted the nectar of his feet "very humbly said, "O Lord of the Three Worlds! you have done well in that you have slam this great Assura. Who, having acted antagonistically to Hart, obtained happiness in the world? Ravan, kumbhakara, Kans, &c, having acted inmically, lost their lives, and whosever has acted maliciously, of them, in the world, no name taker and water officer remains."

water offerer remains? 'A
Having said this Birumivati resumed, "O Lord1 now do
thou regard my supplication, consider Subhagdant as your
servant, and the sixteen thousand princesse which his fairler has
kept in confinement unmarried, be pleased to accept." Maharaji
having spoken thus, she brought out all the princesses, and
scood them in rows upon rows before the Lord They, on
seeing the Light of the World, the Ocean of Beauty, Sri
Krishna Chand, the Root of Joy, becoming fasemated, with much
supplication and entreaty, with joined hands, said, "Master! as
you, having come, have taken us weak oness from the confine
ment of this very wicked one, so now should you kindly take
these servants with you, and keep them in your service, fit would

be ] well "

Having heard this, Sri Krishna Chand told them this, "We are asking 6 for chariot and palanqueens, in order to take you with us," and looked towards Subhagdant Subhagdant, under standing the cause of the Lord's inclination, went into his capital

<sup>1</sup> Let ' have crused us all to accomplish our work in life '

An argia is a libation coast ting of sesamum seed flowers barley, water, ted sanders wood, nee and aburea grass

That is, "having drunk the water in which his feet were washed.

"That is to say no one is left who has taken the name of the deceased as an adopted son and offers the I bation of water to the manes."

b For AI read hs
b Note this Aorist fortified by the substant is werb. It shows how completely
this form is recognized as a Present tense. This combination is commun colloqually and sometimes, as be e-crops up in box ls. For several instances see
the Falses at the beginning of Dr. Halls Hund header.

city, had elephants and horses prepared, and had yoked splendid and glittering two wheeled cars and chariots, and caused to be braced up and brought splendid easy chairs, palkis, litters, sedans, and chandols Hari, on seeing them, directed all the princesses to mount them, and taking Subhagdant with him, and going into the palace, seated him on the throne, and giving him the royal forehead mark with his own hand, and having taken leave. when, accompanied by all the princesses, he went thence to Dwaraka, no description of the splendour of that occasion is possible, masmuch as 1 the splendour of the elephants and oxen, the brilliance of the Ganga Jamunia housings, the glitter of the fron facings of the horses, and the lustre of the coverings of the casy chairs, palkis, litters, sedans, chandols, chariots, and two wheeled carriages, the sheen of their pearl fringes, joining into one with the light of the Sun, was slifning Subsequently, S'ri Krishna Chand, taking all the princesses,

proceeding on, in a certain time arrived at the city of Dwaraka Having gone there, and placed the princeses in the palace, he went to Raja Ugraven, and saluting him, at first Sr Krishna Ji related the whole secret of the killing of Bhaumasur and the relassing and bringing of the princeses, afterwards, having taken leave of Raja Ugrasen, the Lord, taking Satibhama with him, mounted on Garuda with the umbrella and earrings, and

went to Vaikunth 5 On arriving there,-

He gave the earrings to the husband of Aditi, and placed the umbrella over the head of the Master of the gods

Having received this news, Narad came there. Har said to him, "Do you go and say to Indra that Satibhama asks of you the Kalpa tree. See, now, what he says, and bring me back the answer to this, afterwards, the answer! will be reflected on." Mahara! having heard this direction from the month of Srit Krishna Chand. Ji, Narad Ii, s' and to the Master of the gods, "Your brother's wife asks from you the Kaipa tree. What do you say [to that]? tell me I will go and tell her that Indra \$235, 50-and 50." On herring this, Indra at first, hesitatingly, reflected somewhat, afterwards be went and told Indrani what Narad had said.

Hearing this, Indrana says, anguly, "Master of the Gods! thy stupidity is not leaving thee,

Thou art a great fool O blind husband! Who is Krishna?
Whose brother [is he]?
Dost thou remember this, or not, that he, having obliterated

thy worship in Braj, and got the inhabitants of Braj to worship

<sup>1</sup> It is not uncommon to find he in this sense.
2 Ganga Jamum means "light and dark", those being the tints of the water

of those rivers

2 Valkanth is the beaven of Vrd nu

tor na read ne

a mountain, deceptively, himself ate all the food prepared for thy worship? Then for seven says, having caused thee to rain upon the mountain he abased the pride, and dishonoured thee in all the world. Hast thou any shame about this affair or not? He pays attention to what his wife says, why dost thou

not listen to what I say?"

Maharai when Indrani had thus expressed herself to Indra, he returning just as he came,1 came to Narad Ji, and said, "O King of Rishis! do you go to Srf Krishna Chand and say from me, that the Kalpa tree shall not leave the Nandan wood and go elsewhere, and should it go, it shall not stay there under any circumstances Having said thus much, then advising him, add that he should not, as formerly, now injure me there, as in Bry having deceived the inhabitants, and, under the pre tence of a mountain, ate up all that had been prepared for my worship, otherwise there will be a great fight [between us] "

Having heard this Narad Ji came and, having related to Sri Krishin Chand what Indra had said he added, "Mahamil Indra, for his part, was [for] giving the Kalpa tree, but Indrant did not allow him to give" As soon as he heard these words, Srl Muran, the destroyer of pride, went to the Nandan wood, and having smitten and put to flight the guardians, and taken up the Kalpa tree and placed it on Garuda, came away Then those guardians who, having received blows from the hand of the Lord, had fled away, went to Indra and complained loudly Having received the news of the taking away of the kalpa tree, O Maharai 1 Raja Indra, being exceedingly angry, taking his thunderbolt in his hand and summoning all the gods, mounted the elephant Airluat, and stood prepared to make nar nith Srl

Krishna Chand Is

Then Narad Ji, the saint, went and said to Indra, "Raja! thou art a great fool, in that at the dictation of a wife, thou art be come ready to war with Bhagwan On such a statement being made, art thou not ashamed? If thou didst [interd] fighting in reality, then why didst thou not fight when Bhaumisur snatched away thy umbrella and the earrings of Aditi? Now that the Lord has slain Bhaumasur and has brought back the carrings and umbrella, thou art ready to fight with him alone If thou wast so very strong, why not have fought with Bhaumasur? Thou hast forgotten that day when thou camest back after having gone into Bry with great humility, and caused the Lord to forgive thy fault. Again art thou come to war with that vers same one?" Maharaji on hearing this statement from the mouth of Marad JI, Raja Indra, as he was ready for battle,

This killom agnif of munh le has peser been f lly explained. It conveys the sen e of "d senmf ed" as rendered by Lastwick, but is exact meaning is "hav ng taken away a fac-like I s own [when he came]" in other worls be went away as be came wil ut gaining what he wanted is receiving a y con fort

lamenting and regretting, being ashamed, was troubled in barm

Subsequently, S'rı Krıshna Chand set out for Dwaraka, and all the Yadavas, having seen Harr, were delighted The Lord, having conveyed the Kalpa tree into the palace of Satishama, set it down, and Raja Ugrasen married to S'ri Krishna Chand, according to Vedic custom, the sixteen thousand one hundred princesses who were unmarried

There were rejoicings according to Vedic rites, thus was Krishna taking pleasure in the world,

In his sixteen thousand one hundred houses Krishna abides

with the greatest affection The queens, who numbered eight, with them [he had] close and unceasing affection

Having related the story thus far, S'ri S'ukadev Ji said -O King! Hari in this way slaughtered Bhaumasur, and gave back Aditi's earrings and Indra's umbrella, and having effected sixteen thousand eight hundred and eight marriages, S'ri Krishna Chand, in the city of Dwaraka, began to sport happily with them all

## CHAPTER LXI

# Krishna's conversation with his wife Rukmini

Srl S'ukadev Ji said - Mahârâi! ouce, in a gem bespangled golden palace, there was spread a curtained bedstead studded with fine gold, on that foam like beds, adorned with flowers, with bolsters and pillows for the cheek, were emitting a fragrant odour Camphor, rose-water, perfume, sandal, compound scent, all round the bed, was placed in vessels 1 Various kinds of pictured representations were drawn on the walls around, in recesses, here and there, flowers, fruits, sweetmeats and confections were placed, and all the materials for enjoyments which should have been there were ready Wearing a splendid full petticoat, on which were stitched real

pearls, a sparkling bodice, a shining wrapper, and a glittering veil . adorned from head to foot, with sectarial marks applied,2 a nose

of rice, turmeric, alum, and acid, to proclaim the creed of the wearer

Lit, "filled into vessels," that being the idomatic use of blarnd. The angular werb is used because, according to rule, the werb should agree with its nearest subject 2 roll at de are transverse marks drawn across the forehead with a compound

ring of the largest pearls, head flowers, and ear flowers 1 hair parting mark, marks between the evebrows, forehead pendant, moon necklace, a string of gold and coral beads, a breast ornament a five rowed and a seven rowed necklace, a pearl necklace double and triple nine gemmed bracelets, and armlets, wristlets, brace lets nine stoned bracelets, bangles, body marks, toe rings a bell girdle, great toe ring, toe ornaments, anklets, and weiring all the other jewel studded ornaments,3 the moon faced champika complexioned gazelle eved, cuckoo voiced, elephant gaited, lion waisted, S'ri Rukmini Ji, and the cloud coloured, moon faced, lotus eyed, peacock dindemed, with wild flower necklace on breast, wearing yellow silk robes and with a yellow searf on the ocean of beauty, light of the three worlds, Sri Krishna Chand, the root of joy, were [both] rechning there and were, between themselves, mutually giving and receiving pleasure, when all at once while still lying there, Srl Krishna Ji sud to Rukmin Ji "Listen, beauteous one! I'm [about to] ask thee something, do thou give ments answer It is this Thou, indeed, fart | very beautiful endowed with every good quality, and the daughter of Raja Bhishmak and the most strong and very famous Rija Sisupal, King of Chanderl, such that, in his family, royalty has descended through seven generations, and I from fear of him, fled and wandered about, and abandoning the city of Mathurt, came to dwell in the sea from fear of him alone ,-to such a king your parents and brother were gwing you, and he had actually come to the marriage also with the marriage procession, not choosing him, you having abandoned family restrictions shame of the world and regard for parents and friends, sent for me through a Brahman

I am not in accomplishments worth, of you. I am not a king, and am destitute of beauty and good qualities,

Some mendicant [came.] and praised [me.], which you,

listening to, treasured in your heart A king prepared his army and come to marry you, then

you sent to summon me I came, and serious commotion indeed resulted , how, indeed,

[was it] that my reputation was preserved? 
In the 19th of them [all] I took you away, Haladhar 
scittered their army

1 These are metal ornaments bearing these names.

The new extended grown are pearly ruly topus damond emerald laps to coral supplies and gowered & (Faga et.)

Territor early it an agreement a reage en
Friderings of the terms used in the 1-st of comments are offered to sat by
the natural curvo ty of the student. It is however practically a 1-t of 14 set
names of spec fe arti less which can only be committed to mem ry, and a socated with the particular of jects when those objects are set in

\* The equ va ent of do in at to | brase

 You wrote and sent, indeed, these words, 'Come and release me from S isupal'

That engagement was yours, it was no wish of mine

At present you have lost nothing, [therefore] beauteous

one I heed my words -Should there be any high familied, virtuous, and powerful

sovereign worthy of you, go and live with him?.

Maharaj on hearing this speech, Sri Rukmini Ji, being astounded, staggered, and fell down, and dropped on the earth,

and like a fish deprived of water, fluttered, became senseless, and began to heave deep sighs. Then,—

Here, the curls, on her beautiful face, were entangled to gether

Like the Moon, in forgetfulness, failen, or a snake drinking the water of life

Having seen this action Sn Krishna Chand, saying this much, rese up in treplation, "Fhis one, indeed, is just abandoning life "I and, having become four atmed, went up to her, and raising her up with two arms, and scaring her on his lap, with one arm he began to fan her, and with another hand to arrange her curls. Maharay I then the beloved of Nand, become subject to love, began to make a variety of efforts. Sometimes he was wiping the moon face of the beloved one with his silken robe, ownerments he was a placing his soft lottes like hand on her heart At length, after some time, life came back into the soul of Srl Rukinin Ji. Then Hars sad,—

"Thou, indeed, O beauteous one I [hast] deep love, thou didst not retain any fortitude in thy heart,

Thou, in thy maid, thoughtest, '[I am] really abandoned'
I, jesting with love, was depressing [5 ou]

Now, do thou, O beauteous one, be comforted, tranquillize the spirits, and unclose the eyes

As long as thou art not speaking, O beloved one | so long ... I am experiencing heavy affliction.

The lady, hearing the words of her lover, became conscious, having opened her lotus eyes, she looked

On seeing that Krishna held ber in his lap, she was ashamed, and greatly abashed in heart,

In confusion she arose and stood up, and joined hands, and fell at Harr's feet,

Krishna said, putting his hand on her back, "Good! good! in that [thou] from love [bccame] insensible!

I arranged a joke, and that you understood as the very truth. It is not fitting to be angry over a jesting matter. Arise, now put away anger, and remove grief from your heart."

<sup>1</sup> That is on the point of death "

Maharaj ! on hearing these words, Srl Rukminl Ji arose, and, joining her hands and bowing her head, said, " Maharaj! that which you said, to wit, I'I am not suitable to you, was truly said, because you are the husband of Likshini, and the Lord of Swa and Viranch, who is your equal in the three worlds? O Lord of the Universe! the person who should leave you and hasten to another, he is as one who, neglecting the glory of Hari, should sing the praises of a vulture Maharaj I that which you said, to wit, 'Do you look out for some very powerful king', [as to] that, who in the three worlds is more powerful and a greater king than you? Tell me that

"Brahmå, Rudra, Indra, and all the remaining boon giving deities, are at your service, by your favour they give boons to and make very strong, renowned, famous, and glorious, those whom they please, and those people who, for a hundred years, perform some very difficult austerity for you, obtain royal dignity. Again, they who, forgetful of your ervice, meditation, prayer, and penance, abandon rectitude and act iniquitously, they themselves lose their all, and are depraced. Lord of Compassion t of you, indeed, there is ever this custom, that, for the sake of your devotees, having come into the world, you are again and again becoming incurnate, and destroying the wicked Rikshasas, and removing the burden of the carth, and giving

happiness to your own people, make them successful.

And, O Lord! on whomsoever is your great favour, and when he, having attimed wealth, royalty, youth, beauty, and power, becoming blinded by conceit, largets duty, designy, penance, truth, compassion, worship, and service then you cause him to become poor, because the poor ever continue to meditate and reflect on you, therefore a poor person is pleasing to you Upon whom your great favour is to be wit ever remain descente of wealth" Maharaj I having said this Rukmini resume I, O Lord of I sel I will not do as Ambi daughter of Indiadawan, the king of the city of Kashi, did, she left her husbard and went to Raja Bhishma, and when he did net keep her, tien she went back to her husband, then her husband turned her tur and she sat on the bank of the Ganges, and performed great penance to Mahades. Bholanath? came and gave her the los n she asked, by the power of this boon she went and took let revenge in Right Philippa That will not be [dene] by me ?

A Brihman was sent, knowing you to be compassionate, you came and effected the destruction of the nicked.

came and effected the destruction of the nicked, Knowing my meckness, you brought this handmaid with

you, you, O Lord have given me greatness"

Having heard this, Krishna says, "Listen, beloved one lyou have experienced my knowledge, meditation, and pro-

cedure, 1
You were affectionately cognizant of service and devotion,
my heart honoured thee alone "

Mahāraj on hearing these words from the mouth of the Lord, becoming satisfied, Rukmini, ji again began to serve Hari

# CHAPTER LXII

Arishma's wives have ten sons and one daughter each—Pro lyamna carries off Charimati, and has a son by her ramed Anirodona—Balaram plays dice with Rukma—He is cheated, and slays Rukma

Sal Sukadev Ji said — Maharaj¹ having taken his sixteen thousand one hundred and eight week. Six Krishim Chand began to sport with delight in the city of Duàraka, and the eight queens remain in Hari's attendance during the eight watches of the day. Ever rising at the dawn, one would wash his face, another would apply unguents, and cause him to hathe, another prepare and cause him to eat six fax oured food, another would make and feed the beloved one with nice pan, prepared with closes, cardamoms, mace, and nutmeg, another, selecting clean clothes and pewel studded ornaments, and having perfumed and prepared them, was causing the loved one to wear thery, and another was smoothing his feet (with her hands]

Maharaj in this way, all the queens, in various manners, served the Lord continually, and Han, in every way, gave them happiness

Having related the story thus far, Sri Sukadev Jl said — Maharaj I in the course of several years,—

Each of the queens of the Lord of the Yadus brought forth

Each had a daughter [like] Lakshmi, and ten dutiful sons apiece

<sup>1</sup> The 'knowledge here spoken of is that understanding emanating from Krisbas which fits the recipient for final emanupation the 'med tation is 11st approfound thought on Krisbas which confers knowledge on the devotes, and by procedure is meant the cour c of conduct regulating transcendental things.

One hundred and sixty one thousand, such was the increase one in essence 1

These were the sons of Krishna, infinite in good qualities, strength, and beauty

All were cloud coloured, moon faced lotus eyed, and dressed in blue and yellow frocks, with knotted-string and wooden chrims placed on their necks, and in every house, by their respective childsh sports, were groung happiness to their parents, and their mothers, in a variety of ways cherishing them were bringing them up. Mahardi I having heard of the existence of the sons of Sri Krishna Chand JI, Rukmi said to his wife, 'Now I will not give my daughter Chârdmadt to the son of Kristavami who has tasked for her. I will hold a Snajimi ira. Do you said someone and invite my sixter Rukmin with her son.

On hearing these words Rukma's wife very humbly wrote a letter to her sister in law and invited his with her son by the assistance of a Brahman, "and arranged the Sasyan-rar On receiving the letter of her brother and sister in law, Rukmant Ji, receiving permission from Srf Krishna Chand and taking leave proceeded on with her son, and reached from Dwaraká, hur

brother s house in Bhojakat

Having seen lier, Rukma obtained great happiness, respect-

Falling at her feet, the brother's wife said, "There was a carrying off, since then now you are come [for the first time]"

on a sister's son, on this account, I will give my daughter Charumati to your son Pradyumna. Having abandoned an immical disposition towards S'ri Krishna Ji, I will contract fresh

relations [with him] "

Maharaj 1 having said this much, when Rukma rose from that place and went into the Court, Pradyumna Ji also, receiving permission from his mother, having arrayed himself, went into the Swajamara. Then what do they see! the kings of various countries, dressed in various kinds of garments, with weapons and ornaments fastened on, adorned, and having in their hearts the desire for marriage, were all standing, and the girl, with the wreath of victory in her hand, casting her eyes around, was walking round in the midst, but her eyesight was resting on no one Hereupon, as soon as Pradyumna went into the midst of the Awayameara, on seeing him, that girl, becoming fascinated, came [forward] and placed the wreath of victors on his neck All the kings regretfully stood staing, with disconcerted counternances, and began to say within themselves, "Let us see how he will take away this girl from before us We will snatch [her from him? in the road "

Maharaj 1 all the kings, then, were speaking thus, and Rukma conducted the husband and gril beneath the canopy, and having made vows according to Vedic ritual, gave the girl, and, in her dowry, gave very much wealth and objects, which were limitless Subsequently, 571 Rukmin II, having married her son, and taken leave of her brother and sister in law, taking the on and his wife, mounted the charnet, when she went to the city of Dwarska, all the kings came and blocked the way, so that

they should fight with Pradyumna, and take away the girl

Perceiving this evil intention of theirs, Pradyumna, also, taking his arms and weapons, was ready for the conflict. For some time they combated with each other, at length Pradyumna Ji, having smitten and put them all to flight, arms of at the city of Dukraká with 101 and repoteng. Having obtained nens of his arms, all the members of the lumily, both women and men, came out of the city and, with customary ceremonies, spreading silken foot cloths, conducted him, with the sound of music Thiere was rejoicing throughout the whole city, and they began to reside happily in the polace.

Having related thus much of the story, Sri Sukades. It said to King Pankshit.—Mahardyl after some years Pradyumina Ji, son of Sri Kirshia Chaid, the root of pgi, had a son. Then Sri Kirshia Ji, having summoned the astrologicy, and caused all the members of the tamity to be seated, and provided an entertainment, named [the child] in the manner preveribed by the law books. The astrologics having imspected the horoccope, and

Allaure case

I must deble rat first means "to keep staring with astonishment"

Notice that the idea of mutual ty as being expressed by a repetition of the

settled the year, month, fortnight, solar day, lunar day, hour, the sign, and the lunar mansion, fixed upon Aniruddhal as the name of the boy. Then,—

[He] cannot contain himself, 2 the presenting of gifts and fees to the twice born

Gives no satiety to Krishna, [for] a son is born to Prad yumna 3

Maharait having received the news of the existence of the grand son, Rukma at first wrote this very kindly in a letter to his sister and his sister's husband, "Should your grandson be married to my granddaughter, it will be very pleasant,' and afterwards, summoning a Brahman, and giving him roll, unbroken rice, money, and a cocoa nut explained what he wanted thus "Do you go into the city of Dharaka, and, on my part, very humbly, give the nuptial gifts to Aniruddha, the grandson of Krishna, who is also my daughter's son, and then return" On hearing these words, the Brahman, taking the nuptial gift and the pro pitious forecast along with him, proceeded on, and went to Sri Arishna Chand in the city of Dwaraka Having seen him, the Lord, with great courtesy and respect, asked, "Tell me, O god! to what is your visit due?" The Brahman said, ' Maharay! I am sent by Raja Bhishmak's son Rukma, and I am come with the nuptial present and propitious forecast for uniting your grandson and his granddaughter"

On hearing this statement, Sri Krishna Ji, having summonded ten of the brotherhood, and accepted the neptial present and forecast, gave a great deal to the Brahman, and dismissed him, and going himself to Balama Ji began to think of starting Ultimately those two brothers, rising up and going to Rilal Ugrasen, related all the intelligence, and fausing take leave of him, came forth, and sending about for all the paraphernalis of a marriage procession, they began to have it collected together When, after several days, all the arrangements were ready, the Lord, with great pomp and eremonn, taking the marriage proc

cession, went from Dwaraka to the city of Bhojakat

Then, on a glittering chariot, Sri Rukmini Ji was going along seated with her son and grandson, and, seated in another chiriot, Sri Krishaa Chand and Balarim were proceeding. At length, after a certain time, the Lord arrived there with them all. Maharia I on the arrived of the marrage procession, Rukma, taking with him Kabuga and all the other kings of the various countries, went out of the city, met the party, clothed them all

<sup>&</sup>lt;sup>1</sup> In the Tempa Jatska, Animoddha is spoken of as the nephew of Buddha; affect by one of the many points of union between the two faths:
<sup>2</sup> fhild in stand, if not to be contained puffed out? of in suically expresses

<sup>\*</sup> In he overpoyed," not 10 be able to contain oneself with joy

\* The sense is that Kirshna was so overpoyed that no amount of extravagance
could saturate his desire to make presents.

in robes of honour, and most respectfully had them conducted into the female apartments Afterwards, having caused all to eat and dink, he had them led under the pavihon, and he gave the girl according to Vedic ordinances The presents which were given in her down, to what extent can I describe? It is unutterable

Having related the story thus far, S'n Sukader Ji said—Mahāraj¹ as soon as the marriage was completed, Rhija Bhishmak went into the female apartments, and with joined hands, and great humility, said secretly to Sri Krishua Chand Ji, "Mahāraj¹ the marriage is completed, and harmony prevais, now please take thought for speedy departure, because,—

The kings and relatives whom Rulma has invited, they are all wicked and mischievous,

Let no strife arise with anyone, for this very reason I speak, O Murari!"

As soon as Rājā Bhishmak, having said this, had gone, Rukma came to S rī Rukmini Ji.—

Rukmini says loudly, " How shall we reach home?

The kings your guests, come here alhed with you, are enemies
If you, brother! wish us well, speedily come and conduct
us.

Otherwise, in the midst of pleasantness unpleasantness will be seen arising." On hearing this speech, Rukima said, "Sister! do not be anxious about anything. I, at first, will dismiss those kings who have come as guests from various countries, after wards I will do what you tell me." Having said this much, Rukima rose up from that place, and went to the kings who had come as guests. They began to say altogether, "Rukima! you have bestowed all this property of your house upon Krishna and Baladey, and they, through prinde, have not taken it in good part. This is one matter of chagint to us, and another is, that the thorn of that affair does not leave our hearts that Balaram divergreed you.

Maharaj I on hearing these words Rukma became angry Then Rija Kalinga said "One thung has occurred to me if you tell me to do so, I will steep set to Rukma said, "Tell me" Then he said, "We have soldness to do with Sri Krishna, but summon Balaram, then we has sooneeted, we will send him back engity handled". As soon at Kalinga had said this Rukma rose up from thence and, reflecting somewhat, went to Balaram, I and said, "Maharaj" all the kings have respectfully invited you to play die."

Having heard this, Balabhadra at once came there, the kings arose and bowed their heads

Afterwards, all the kings, having acted courteously towards

Balarám Ji, said, "You are well practised at dice play, therefore we wish to play with you?" Having said this, they sent for and apread the duce cloth, and [chanpar] began between Rukma and Balarám. At first Rukma won ten times, then he began to say to Baladev Ji, "The wealth is all expended, now with what will you ply?" Hereupon Raja Kalinga said it was a difficult matter, and laughed. Having remarked this section, Baladev Ji bent down his head, and began to reflect. Then Rukma staked at one time ten karrear of rupees, which, when Balaram having won had picked up, all of them wranglingly said." "This throw fell to Rukma, why are you collecting the rupees?"

Having heard that, Balaram give it all back, he staked a hundred million, and took up the dice

Then Haladhar won anta-Rukma lost. Then, also, cheatingly all the kings made out that Rukma had won, and thus said,—

"Gambling and dice and chess play, what do you know of

these, O villager!
Kings understand gambling and the actions of war, herds

On hearing these words, Baladev Jr's wrath increased as the waves of the sea increase at the full moon. At length, somehow or other, Balaram Jr restrained his anger, and counselled his mind, and then staked seven hundred million rupees and began to play. Then, also, Baladev Ji won, and the whole of their cheatingly said that it was Rukma alone who had won. Immediately on the occurrence of this injustice, there was a voice from heaven, to this effect, "Haladhar won and Rukma lost. O kings! why have you uttered a flase statement?" Malarari; when all the kings as well as Rukma pretended not, to hear the celestial voice, Baladev Ji, getting into a volent range, sail,—

men understand cows !

A betrothal has been effected, but enmity his not been abindoned, you have again stirred up contention with us.

I will kill thee, O unjust one l let my brother's wife take it well or ill

Now I will listen to no one's [words], to day I will take the life of the cheat "2

Having related the story thus far, Srl Sukade. Il said to King Parkshir.—Mahdrij I'ut length Balardin Jl, in the sight of all, siew Rukma. "Ind finging Balinga down, with a bluw of the feek knocked out his teeth, and said, "Thou, also, didet stretch only mouth and grin". Afterwards hiving slam and put to flight all the kings, Balardin Jl came to Srl Krishna Chand Jl in the finale apartments, and related the whole episode there.

<sup>1</sup> F t bol read hele

I Here alse karalan : and karakann should not have been shalled into two

On hearing that, Hari, with all [his party], set out from thence, and proceeding on, arrived with joy and rejocing in Dwaraka As soon as he came there, happiness was diffused throughout the entire city, and in every house festivities began to be held. Sri Arishna Ji and Balades I in ent before Raja Ugrasen, and with jouned hands, said, "Maharaj! through your evcellence and majesty we have celebrated the marriage of Aniruddha, and having slain the wicked Rolana, have returned?"

### CHAPTER LEGIT

Sive bettown a thousand arms on Vanisur who begans to tear up mountains and trees—the wakes to fight with Siva, but is discreted from do fig. so by an attituce—Vanasurs slug, leter falls in love with An ruddha and lungs, him workly into her apartments—Vanasur discovers the affair, and captures and imprisons Antruddha

Sal Suaden Ji said — Now if I should receive the strength of Sri Darabannth I vali leate all the story of the abduction of Usha As she, at night time san Animidha in a dream, and, becoming attached to him, fretted, and then as Chitrarekha brought Animidha and united him to Usha, in that way I am abought Animidha and united him to Usha, in that way I am aluten In the famil, of Brahmá, at first there way Kasjapa, his on was Hiranyakayapa, who was very strong, exceedingly powerful, and drahless. His son Harjan became the worshipper of the Lord named Prahlad, this son was Raya Uricchan, and Virochan's was Raja Bah, whose glory and utrue are still diffused through the world, and that the Lord, assuming the Vamana mearmatich, having tricked Raya Bah, sen him to Patala \* His

A name of Krishna

<sup>2</sup> For diable read diable. This instreading has led Eastwick into a mistrans lation

The more correct form of the name is Hirtanyaku fin. He was the son of habins by Dill and obtained a boon from I cal ma that he should not be vian by Aod or man, or animal. This summen by from death caused him to commit hany enorm ties until he was forn to jecces by habin in the form of hara-sinch.

or half man half I on incarnation.

The form fahalist is due to Lallu Lal a limited knowledge of Sanskrit. It was I shill it adorat on of V shou which brought about the Narasinha meanna.

<sup>\*\*</sup> July as the offering made to a deay as an act of workly and it also the mine of a Days, to humble whose paid values assumed the form of a Junuar, or draft and received as a reward for pleasing Est as much terratory as be could cover with three step. He immediately expanded his limits on print goes extent and covered the earth with one step the beavens with the second step, but demoney a Blower Est to 2 and or elected.

eldest son was the very heroic and most glorious Vânâsur. He dwelt in Souitapur, and continually went to Kailas 1 to worship S'iva, and to cherish sacred duties, speak the truth, and to keep his sensual organs in subjection. Maharaj! one day Vanasur, having gone to Kailas and worshipped Hara, passing into affection, he began, by devotion, to play away upon the drum, and to dance and sing Having heard his singing and playing, S'ri Mahadev, the Lord of the simple-hearted, was pleased, and began, along with Parvati Ji, to dance and to play the tabor's At length, dancing and dancing on, S'ankar attained great happiness, and, being gratified, called Vanasur near him and said, "Son! I am gratified with you, ask a boon, the boon thou shalt ask I will give thee

Thou, [with thy] hand, hast played music excellently, [by my] ears hearing [it], my mind is gratified"

As soon as he had heard these words, O Maharaji Vanasur, joining his hands and bowing his head, very humbly said, "Lord of Compassion 1 if you have had compassion on me, then first make me immortal and confer upon me the dominion of the whole earth, afterwards make me so strong that no one may obtain conquest over me" 6 Mahadev Jt said, "I have granted to thee this boon, and have made thee free from all fear, in the three worlds no one shall attain thy strength, and Vidhata? even shall have no power over thee 8

Having played music excellently, thou gavest supreme happiness to me,

I, with greatly delighted heart, have given to thee a thousand arms 9

Now do thou go home, rest contented, and exercise immoveable power " Maharaj I having heard this decree from the mouth of Bholanath,10 and having acquired a thousand arms, Vanasur, having become exceedingly happy, and having circumambulated, bowed his head, took leave, and having received permission,

<sup>1</sup> Kailds is a lofty mountain supposed to be in the Himilaya range, where havera, the god of riches, had his residence, and where the paradise of S iva was

Hara is a name of S'wa, and Harr is a name of Vishnu The damaru is a small double-headed drom with a narrow waist, which is

held in the hand while the ends are tapped with the fingers. It is one of the attributes of S'iva A name of S'ava It means "the conferrer of happiness"

Notice this mere par, in which the Gentive is used as a base It is not

uncommon in parts of Northern India, and constantly crops up in books Lit, "that no one may conquer from me"

A name of Brahma.

<sup>&</sup>quot; Lit, "no power of Vidhata even shall act upon thee ' This is a very useful

<sup>&</sup>quot;"Arms are symbolical of power, therefore, "a thousand arms" means "unlimited power"

M A name of 5 1vs

came to Somtapur Afterwards, having conquered the three worlds, and made all the gods subject, he constructed around the city a wide deep trench of water, and a fortress of fire and water, and, having become fearless, began to reign happily. After a certain time,

Without fighting,1 the arms, throbbing and irritating ex

cessively, became powerful, Says Vana, 'With whom shall I fight? now against whom shall I advance?

Through not fighting, a violent irritation has occurred, who will satisfy the desire of my heart?"

Having said this, Valadarr went out from his house and began to tear up mountains, to break them up, and reduce them to powder, and he went from country to country. When he had limished breaking up all the mountains, and the irritation and amonyance of his arms had not ceased, then,—

Says Vana, "With whom shall I fight?" What shall I do with so many arms?

How can I endure the burden of my strength? I will go again, and speak to Hari"

Maharaji havang hus communed with himvelf, landaur went before Mahadev Ji, and with joined hands and downcast head, said, "O Bearer of the Triedent's Lord of the Tirce Worlds' the thousand arms which you kindly gave me have become a burden tom body, now I cannot endure their strength. Detree some remedy for this, please point out to me some very powerful person for me to fight with. In the three worlds I do not see anyone so heroic that he can stand before me and fight leal 'as you have compositionately made me very powerful, so now kindly fight with me, and let the desire of my heart be, perhaps, saised 3 Otherwise, point out some other very powerful out with whom I may go and fight, and remove the distress of my made."

Hiping related thus much of the story, Sn Sukadev Ji and "Usharaj! having heard this sort of hipingage from lansaur, Mahadev Ji felt a convulsion" and said this much within himself, "I, forsooth, thinking this one a worth, person, granted the boon, now he is ready to fight with me The pride of strength has come to this fool, he shall not excape alive. He who has become self concerted on coming into the world lives.

larve is the Braj inflected Infinit ve = larne

This should be one word and spet with the lingual n as fund.

This repetil on of the verb with the particle to between, implies doubt or

uncertainty See the Hindi Minual (3rd ed 1) p 142

4 Lat experienced a twist from anger or arrogance

The Past tense pyl implies that he is as good as dead fready. It is common colloqually to u e the Past to express what is speed y to be accomplished.

not long." Communing thus within himself, Mahadev Ji said, 
"Vahasuri be not uneasy, one to fight with thee, in a short 
time, will be [born] in the incarnation of Sri Krishna in the 
Yadu family Except him, in the three worlds, there is no one 
to confront thee." Having heard this statement, Vahasur being 
greatly pleased, said, "Lord! when will that person become in 
carnate? and how shall! know when he is born?" O King! 
Siva Ji, having given a flag to Vahasur, said, "Take this banner 
and set it up over your place. When this banner shall break 
and fall of its own accord, thou wilt? know that thy enemy is 
horn."

Mahlrig I when Sankar had advised and spoken to him \$\frac{1}{2}\$ that, Vandaur took the flag, bowe de liss head, and went home, subsequently, having reached his house and mounted the flag on his palace, he was day by day thinking of this alone, "When will that person mannest himself and when shall I fight with him?" Hereupon, after several years had clapsed, his chief queen, whose name was Vandawat, became pregnant, and in the fulness of time a gril was born. Then Vanasur, having sum moned the astrologers, said, "Reckon out and tell me the name and qualities of this girl." As soon as these words were uttered, the astrologers quickly determined the year, month, fortinght, linear day, day [of the week.], hour, hocky moment, and having reflected on the propitious sign, and fixed upon Usha' as the girl's name, said, "This girl will be a mine of beauty, good qualities, and amiability, and will be very intelligent, her planets and signs have presented themselves just thus'

Having heard this, Vanasur was greatly pleased, and, first, and afterwards, having summoned the musicains, caused festivities to be prepared. Then as the girk began to grow up Vanasur hegan to love her exceedingly. When Usha was seen years old, her father, as Sontapur was quite close to hails, sent her there, with several friends and companions, to be unstructed by Siva and Parvati. Usha, having conclusted Ganesa and Saraswati, went before Siva and Parvati, and with joined hands and bowed head, meekly said, "O Ocean of Compassion! Siva and Gauri kindly give to me your servant the gift of know ledge, and acquire glory in the world!" Mahrag! having heard ledge, and acquire glory in the world!" Mahrag! having heard

<sup>&</sup>lt;sup>1</sup> Notice this method of expressing 'except'. In prote it is better to write us ke kind.
<sup>2</sup> Notice this use of the form 150 to imply futurity. See Hind! Manual (3rd.

edit) pr 149 150

\* For this use of the Dative with kahnd see Handt Manual (3rd ed t)

pp 92 93
4 The currous form maharal in the text should of course be muharit

5 Usid is derived from ushar, "the dawn The a should be short not long

<sup>\*</sup> Ganesa the elephant headed derty, or god of wisdom, and Saraswati the goddess of speech

the exceedingly humble speech of Usha, Siva and Parvati Ji, being pleased, caused her to begin to be learned She, constantly going, studied on Hereupon, in the course of a certain time, having studied all the literary treatises, she became accomplished and wise, and began to play all instruments. One day, Ushå, together with Parvati II, was playing on the lute and singing according to the method of song, when Siva II came and said to Parvati, "O beloved one the Kamadev whom I had consumed, Sri Krishna Ji has now raised up" Having said this, S'n Mahades Ji, taking Girija with him, went to the banks of the Ganges, and having thoroughly bathed,3 and desired happiness, very amorously began to adorn Parvati with clothes and ornaments, and to be affectionate to her At length, becoming enraptured in excessive joy, and playing away on the tabor, danced violently the Tanday dance, and sang away, according to the method of the treatises on song, began to gratify Sixa, and to embrace her very affectionately Then Usha, gazing upon the happiness and affection of Siva and Gauri, and desiring to get a husband, said within herself, "Should I have a husband, then I also would be able to sport with him in the manner of Siva and Parvati A desirous female without a husband is as destitute of lustre as the night without the moon "

Maharay! when Usha had said this within herself, S'ri Parvati Ji, the Searcher of Hearts, knowing the internal emotions of Usha, called her near affectionately, and lovingly counselling her said, "Daughter! do not be auxious in thy heart about any thing, the husband wall come and meet thee in a dream wilt have him searched for, and wilt enjoy happiness with that very one"? Having conferred this boon, S'iva's queen dismissed Usha, and she, having studied all learning, and obtained a boon, prostrating herself, went to her own father The father gave her an exceedingly beautiful separate palace to live in, and she, taking several friends and companions, began to reside there, and

day by days grew up

Maharaj I when that gul was twelve years of age, having per-

<sup>&</sup>lt;sup>1</sup> For sangtt read sangtt. This may be intended for a proper noun, and should be readered "according to the method of the Sangta." There are two well. known Sanskrit treatises on this subject, called respectively Sanglia Rainakara and Sanglia Physikia. The allusion may be to these treatives for the first of them dates from a high antiquity. The world does not occur in the Ebbigatala.

<sup>1</sup> Girijd means "mountain bors" It is synonymous with PSrrail (from paraula, "a mountain") and the name arose from the tradition that she was the dunghier of Himaval, Long of the Snowy mountaint Another of her names is Und, around which name the earliest tradatons of this godne a chister

Lee Hinds Manual (3rd edit) p 19t, for this shoot while while a This is a france dance indusped in by the votanes of S is a

Siva is the feminine form of Siva, and, of course, means Parvat!

For an ara gate read antargate \* These forms in +10 express directions or orders to be accomplished in the futare

her palace, and despatched several Rakshasis to watch over her They went there, and began to remain on the alert day and

night,1 and the Rakshasis began to serve her

Mahiraj' that princess was constantly performing penance, giving ains, and keeping vows, for the sake of a hushand, and continually worshipping Sri Parvati Ji One day, being at leisure from the containt discharge of religious duties, at night time seated alone on her bed, the was reflecting in her heart thus, "Let us see when father will effect my marriage, and in what manner I hall meet my husband". Having said this, she went to sleep thinking only of a husband, then, in a dream, what does she see? —A person of youthful age, dark complexion, moon faced, lotts ejed, very beautiful, in the form of Kanna, of faser nating appearance, dressed in yellow silk robes, with a peacock crown on his head, in triple bent beauty, with pievel studied ornaments, with alligator shaped earnings, a wild flower garland, and one of gunpa seed, 4 and covered with a yellow garment, very coquetristily came and stood before her

She, on seeing him, was charmed, and abashed, and remained with head bent down. Then he, having uttered some words inbued outh love, increased his affection, drew near, took her hand, embraced her, and made her forget the doubts of her heart, her difficience and bashfulness. Then mutually having east aside referre and bashfulness, seated on the hed they indulged in blandsiments, ogling, embraces, and kisses, began to gries and receive happiness, and heing absorbed in delight they began to converse lovingly—when, in the midst of this' after a time, as Usha loxingly desired to embrace the bushand and press him to her bostom, sleep passed from her eyes and just as she was with atms outstretched for the embrace, she remained dejected and regretful.

She awoke, sincerely sorrowing, supreme misery was upon her.

"Where has gone, that ford of my life?" She look, all around wistfully

\*Usha reflects, "Whom shall I meet?" How may I see that one again?

If I to day had continued sleeping, my lover had never departed [from me]

Why was I about to clasp ham happily, when this slumber left my eyes?

Lit, "during the eight watches

<sup>2</sup> See note 9 176
2 That is with less, back and neck best supposed to be a graceful attitude
3 That is with less, back and neck best supposed to be a graceful attitude
4 The abrus preadorius, a red seed with a black patch on it not unlike a

<sup>4</sup> The Abrus presidents, a sed seed with a black patch on it not unlike a crists eye.

4 The Abrus Cates transition of ideas the sense being akin to all at o te

while this was going on, it is She asks this because she does not kno + who has been with her

On his going, the night became clogged, now how will this fatality pass away? I

Without the beloved one my soul is exceedingly uneasy; while not seeing him my eyes are longing,

My ears are desirous to hear his voice, where has the

happiness gring loved one gone?

If, in a dream, I should again see my sweetheart, I will

resign my life to him "2"

Mahârâj l having said this, Ushâ became greatly dejected,

Manaraj I naving said rms, Osaa became greatly dejected, meditated on her lover, went to bed, muffiled up her face and lad down. When might had gone and day was come, and one and a half watch of the day had passed, her friends and companions, unitedly, began to say among themselves, "What has occurred to day that Usha, when so much of the day has passed, still sleeping, has not risen?" Having heard this, Chitrarekha, the daughter of Vacasur's minister Kushabhind, having gone into the picture gallery, sees what?—that Usha, in the curtained bed, troubled in mind, deected in spirits, lying motionless, was sobing and heaving deep sighs. Having seen this her condition,—

Chitrarekhâ agitatedly said, "O Friend, do thou explain to

Truly, to day why art thou, fallen into the ocean of utter separation, grieving?

Crying and crying, thou art heaving deep sighs, for what

cause is thy body and mind disturbed?

I will remove the grief of thy heart, I will do every act thy heart has desired

[There is] no other friend so close as I, thou hast confidence in me

I There is a little word play here. A men (or Jam) is the president of the meller regions, who in spects the record, and requires the future desiring of sparred souls. It also means "restant," "stopping." "conceiving a mean state of the Hand word part and so the conceived." As a ferm mine noun the word do a means "desting." I fate (as in the phrases do a light, and the mean state of the Hand, "southen by face"), and also "the deep", while justias is for jd that, and per same flat of justice, and do a mean way to the way to the deep". The way will stow meaning. "The might has become congoined O God! how will it now move on [again]? and, "The night is become? I am after Report of Fate) how will this desting (of failiby) now proceed? Such a good alliances of ideas will often be met with in verse. Both the meaning. First alliances of ideas will often be met with in verse. Both one meaning. First Lastweck tays in a rote that do, y publish on sense, a statement certainly in contect.

2 Profit means the fire vital aury, becree "bie", fast be stilk are dond is "to

<sup>&#</sup>x27;Prist means the five vital auts, hence "his", ket he tath har drift in give up to anyone "10 transfer to amyone "

Meaning that she took to ber bed in grief and covered her head in a sully manner.

<sup>4</sup> Here Laliö Lai has blundenogly, inserted Küihabüdad for Küshirind, the name of a kind of spirit or imp, but even they be is wrong for the name of this mini terwas Ku ibhán la of kumbha + anda, as Paudit 1 chadhjan M sca properly prints it.

Throughout the whole world I will wander, wherever I go I will effect [thy] purposes,

Brahma has granted me a boon, and has made everything subject to me.

Sarada! keeps with me, by her power I will do what [thou] mayest say.

Understand [me to be] so highly enchanting [that I can] deceive and bring [here] Beahma, Rudra, and Indra,

No one knows my mystery, my own attributes myself explains.

explains, No one else can thus tell it, however good or bad he may

Now do thou tell all thy affair, how has this night passed? Act not deceifully towards me, O loved one! I will accomplish all thy hopes"

Maintayl on hearing these words, Usha with great modesty and downeast head, earne near to Chitarcha, and, with a sweet Note, taid "Friend! I, thinking thee my friend, will relate the whole affair of last night. Do thou keep it in thime own heart, and [I] thou canst devise some remedy, then do Last night, and if account of the colour of a cloud, and a face like the moon, and specific with a yellow scarf, came and sat near me and he, distanced with a yellow scarf, came an

I never saw or heard of such a one, how shall I describe [him] as [he was]?

His beauty is indescribable, he is gone, having stolen away my heart

When I, in Kailas, was studying learning at S n Mahadev Jis, Sn Pārian Jī said to me, "Thy busband and li come and meet thee in a dream, thou with have him searched for." That his band last night met me in a dream, where shall I find him? and to whom shall I relate the agonics of my separation [from him]? Where shall I go? m what manner shall I seek him." I neither know his name nor his residence. "Mahazij i when, having said

That s he took my least captive

An ame of Saraswall has been and him stands for home no in standard Hindi th slast phrase would be he's hand their home no he

These ep theis are compounds and should have been printed as a ngle words. This one is dendramader not cheaver beden this latter spelling i duced Hollings to matake the mean of of the phrase.

"Now I have found my heart stealer, O Friend! This one came to me at night

Now, O Friend! do thou devise some means, search out this one and bring him from somewhere'

Having heard, Chitrarekha spoke thus, "Now how shall this one escape from me? 11

Having spoken thus, Chitrarekhil resumed, thus "Friend! thou dost not know this one, I recognize 1 him This Yadu bansı is the grandson of S'ri Krishna Chand Ji, the son of Pradyumna Ji, and his name is Aniruddha. At the banks of the sea, in the water, there is a city named Dwaraka where this one dwells. By command of Hari, watch over that city is constantly maintained by the discus Sudarsan, so that no Daitya Danava, or wicked person, should come and annoy the Yadubansis, and if anyone should come to the city, then he should not gain admittance without the permission of Rajas Ugrasen and Surasen" Maharaj on hearing this statement, Usha, having become greatly dejected, said, "Friend 1 if that is such a terrible place, how wilt thou go there and bring me my husband?" Chitrarekha said, "Companion be free from anxiety on this point, by the power of Han, I will bring the lord of thy life to thee "

Having said this, Chitrarekha, wearing clothes marked with the name of Rama, and having drawn the cowherdesses sectarial mark of upright lines? of sandal, and having placed marks on her breast, the upper part of the arm, and throat, and casting a very large garland of tules on her neck, and taking a resary of the very large beads of tulid in her hand, drawing over her a chequered blanket, under her arm a sitting cloth folded up, and pressing [there also] the book of the Bhagavadgua, assuming the guise of a chief worshipper of Vishnu, speaking thus to Usha, with

bowed head, taking leave, she started for Dwaraka -

"Now-by the path of the sky, through mid air I will go, I will bring thy husband, then is my name Chitrarekha."

Having related thus much of the story, Sri Sukadev Ji said -Mahara) 1 Chitrarekha, by her illusive power mounting upon the undulations of the air, in a dark night with a dark cloud, in an instant, went into the city of Dwaraka and shone like lightning, and entered into the palace of Srt Krishna Chand so that her going was unknown to anyone Afterwards, she searching and searching about went where Annuadha, sleeping alone on a bed, was sporting in a dream with Usha. On

<sup>1</sup> Here we have another instance of the Aorist fortified by the Substantive verb See Hinds Ma nal (3rd ed 1 ) p 139

The should be arddhapandra, the upught I was drawn on the forehead of worthy pers of V jobrus hwat = holar See Hall Vamal (sid elit) 1 199

seeing him, she quickly raised the couch of the sleeping one, and at once took her departure

While sleeping, along with the couch, she conveyed him away for the sake of Usha,

Taking Aniruddha, she went where Usha sat in anxiety

Mahārāi 1 as soon as she saw Antruddha with the couch, Ushā, at first, being a little shocked, went and fell at the feet of Chitrarekhâ, afterwards she began to address her thus, "Blessed, blessed, be thy energy and courage 1 in that thou wentest to so terrible a place, and, in a moment, took up and brought [him] with the couch , and fulfilled your promise Thou hast taken all this trouble for me, I cannot recompense thee for it remain debtor to thy kindness"

Chitrarekhâ said, "Friend I in the world this is a great happiness, that we may give happiness to others, and this act also is worthy, viz to be assistant This body is of no use, should it be able to be useful to anyone, that of itself is an excellent use [to put it to] In this is both one's own good and the supreme good "1 Maharaj I having made this statement, Chitrarekha again speaking thus, took leave, and went to her house, to wit, "Friend by the power of Bhagwan I2 have brought thy husband and united him to thee , now do thou awaken him and fulfil thy desire" As soon as Chitrarekhâ had departed, Usha, exceed ingly pleased and ashamed, but having fear of the first meeting, began to say in her immost heart,-

"By saying what word shall I arouse the loved one? and how shall I press him to my breast with embraces?"

At length, having tuned her lute, she began to play the sweetest of sounds On hearing the sound of the lute, Amriiddha Ji woke up, and looking about on all sides, began to say within himself, "What place is this? whose palace? how did I come here? and who brought me, with the couch, while sleeping?" Mahara, I then Amruddha, giving expression to various kinds of remarks, was wondering, and Ushå, with reserve and bashful ness, fearing the first interview, standing aside in a corner, and inspecting s the moon face of her lover, was giving happiness to her partridge like eyes While this was going on—

Aniruddha, seeing her, said, with astonishment, "Tell me, beauteous one I thy circumstances

2 mane should of course, be main se Lallu Lal and his Indian Editor repeat the word mirakh to express the many glances she gave

<sup>1</sup> paramárth is not "another's advantage" as both Hollings and Eastwick translate, but parama, "the chief, arth object". All Hindu philosophy was directed towards securing the primary object of existence, that is 10 know God and to become identified with Him. The text states that by ass sting others we not only further our selfish purposes but also attain the chief end of our

Who art thou? why didst thou come to me? or didst thou bring me thyself?

Do not deem truth and falsehood as one I behold [things] like a dream"

Maharaj I Anituddha Ji spoke these words, and Ushig gase in ciply, rather, being still more bashful, she shrank into the course. Then he hastily seized her by the hand, led her to the couch and seated her there, and speaking words imbased with love, he removed entirely the reserve, bashfulness and fear of her heart. Afterwards they, both seated on the bed, with mutual blandishments, and ogling, began to give and reserve happiness, and to recite their love story. While this was going on, into midst of the conversation, Annuddha Ji ashed Usha, "O beautious one! how didst thout first see me? and, afterwards, in what way send for me here? Explain this mystery to me, that the doubt of my mind may depart." On hearing these words, Usha, looking at her husband's countenance, delightedly said,—

"You came and met me in a dream, and stole away my heart and departed,

I awoke, and deep grief took possession of my heart Then I told Chitrarekha,

She it was, O Lord I who brought you here, her actions are not to be comprehended"

Having said this, Usha resumed, "Maharaji I, for my part, have related all the particulars of the way in which I saw and obtained you, now do you, please, explain your affairs and tell me how you say me, O King of the Yadavas in "Having heard these words, Anruddha, being highly delighted, undingly said, "O beauteous one! I also was looking upon thee last inght in a dream, when, in the sleep itself, somebody raised me up and brought me here. The secret of this I have not yet discovered, that is, who brought me! I awoke, then I saw thee alone "e."

Having related thus much of the story, Sri Sukades Jisid — Vlahfray In this way those two, the lover and the loved, conversing between themselves, increased their affection, they gran to midage in various kinds of love sports, and to banish the pain of [previous] separation. Afterwards, perceiving the insupulity of the betci the coldness of the pearl necklace, and the dismiss of the light of the lamp, Ushd, having gone out, saw that was the time of dawn. The light of the moon had waned, the stars were disprived of light, the blash of dawn was diffused over the sky, on all sides bards warded on the lake, the mighticity had faded, and the day-lotus had hlossomed, and the miliant finale rolds goos had winted together.

Miharaj i observing this state of things, at once shutting all the divers Usha, greatly agitated came into the house, and very affectiontiely embracing her husbind, land herself down, if it wards having concaled her husbind and hidden him from her friends and comprisions secretly began to serve her husbind. At length the friends and companions were aware of Amraddhas coming. Then she, day, and night began to enjoy happiness with her husbind. One dry Ushr's mother came to majurate her diughter, then she exercitly saw that she was existed in a claimber with a very handsome young min, and was guly playing dice with him. On seeing this without uttering a word softly, inwardly pleased, and blessing [her daughter], silently, she returned to be rown house.

returned to her own house. Subsequently, after some time one day, Usha seeing her hus bind askep, thusking this in her mind hesititingly cause from out the house. Let it by no meins be? I that anyone, by not seeing me, should think in her heart that Usha does not go out of the house, because of her husband? Malaria! Usha hiring lift her hub bind alone went out, it is true, but could not stry away from him? I kning re entired the house and shut the does, she legan to disport [again]. Having noticed this action, the warders stud among themselves, "Brother! what is this to day, that the princess after miny days, came out of the linous, and then returning her steps, went was?" On hearing these words cause among them said "Hipother! I have been noticing," for we time the past that the door of Ushi is place has remain, I cloud day and night, and within the house some man its sometimes I lughting any and concressing and sometimes is playing at the . We then said, "If this is true, let us go to Amasier and tell him, why do we remain encously an encouse?"

given by Siva, said, "What is become of the flag from here?" The gate keepers replied "Maharaj" as regards that, many days ago it broke and fell." On hearing that statement, recollecting the promise of Siva Ji, becoming thoughtful, Vanasur said,—

"When did the flag and flagstaff fall? My enemy Hari has become incurnate somewhere"

As soon as this direction had issued from the mouth of Vanissur, a door keeper, having come and stood before him, with joined hands and blowed head, said, "Mahāraj! there so one ting, but that I am unable to utter, if I receive your Honour's command then somebow or other I will state it? Vanasur commanded [thus]. "Well' say it? "Then the warden said, "Mahāraj! forgive the fault. For several days we have been seeing that, in the princes's palace some man has come Day and night be continues conversing. We do not know the secret concerning hum, as to who the man is, and when and where he came from, and what he is doing." On hearing this statement, and gring credence to it, Vanasur, very angrily, raining a weapon, sofily entering Usha's palace alone, and decretly, sees what?—why, a man, dark complexioned, very beautiful covered by a yellow scarf, negligently in sleep, laying down alumbering with Usha.

Vanasur reflects thus in his heart, "On a sleeping one being killed, there will be sin"

Maharuji having thus reflected in his heart, Vanfaur, for his port, placing there several parads, told them thus, "A suom as this one so while go and tell me" 'Having gone home, convened an assembly, and summence all the Rulaheau, he began to say, "My enemy has arrived, do you take the whole army and go eurround the palace of Usha, later on, Lako shall come." Subsequently, on the one hand, having received the command of Vandavir, all the Rakshassa came and surrounded the bouse of Usha, and on the other hand Anruddha. Ji and the princess, having awakened from steep, began to play with these men and dice. Hereupon while playing away at dice, what does Usha see Fa-willy, ou all sides, adense, fearful doud had come around, lightning began to flash, frogs, peacocks, and sparrow havks began to utter cross. Maharaji on hearing the vice of the sparrow hawk, the princess, saying this, clung to the nick of the tower—

"O sparrow-hawk! do not you make [this] pija pija [calling], desist from this language of separation"

Hercupon, someone, going, said to Vānāsur, "Muhārā; 1 your enemy is awake" On hearing the name of his enemy, Vānasur 1 This into we move of the sparred lawt also mesas "Loier? lover?" 23 though or hig away it e laved one

rose up with exceeding wrath, and taking his weapons, went and stood at Usha's door, and began secretly to peep in At length, while looking on,—

Vânasur thus concertedly says, "O fellow! who art thou within the house,

With cloud coloured body, fascinating as Madan, lotus-eyed, wearing yellow raiment?

O thief! why art thou not coming out? Whence now wilt thou obtain life from me?"?

Maharai when Vanasur, bawling out, had thus uttered these words Usha and Amruddia, having heard and seen, became exceedingly uneasy. Then the princess, experiencing much anxiety, becoming frightened, sighed deeply, and said to her husbrad, "Maharai I my father, with the army of Asuras, has come to attack, now how will you escape from his hand?"

Then, indeed, anguly Aniruddha says, "Do not thou fear, O wife i

The jackal herd of Rakshas and Asuras, in an instant, I will destroy "

Having spoken thus, Aniruddha Ji, having recited passages from the Veda, summoned a rock one hundred and eight cubits [in size], and taking it in his hand, he issued forth, and going into the midst of the army, challenged Vanäur. As soon as he came out, Vanlsur prepared his bow, and, taking the whole army, so burst upon Aniruddha Ji as a swarm of honey bees rushes on anyone. When the Asuras began to hurl various kinds of weapons, then angrilly Aniruddha Ji, by means of the rock, so struck at several of them that the Asura army was scattered like scum [on a stagnant pool]. Some were killed, some were wounded, the saved field away. Then Vandsur went, and got all together, and began to fight [again]. Mallarly I as muy weapons as the Asuras were hurhing went only in this direction or that, and not even one was toucking the body of Aniruddha Ji.

The weapons which would have fallen on Amruddha, were cut in two by the edge of the rock,

The blows of the rock were unendurable, like the thunder bolt blows which the Regent of the gods makes

On its hitting, heads were split down the midst, thighs and arms were broken, and bodies severed

At last, fighting on, when Vandsur alone remained, and all the army was cut up, then he, astonished in his heart having end this cought and bound Anruddha Ji in a noose, to wit, ' How shall I conquer this insmeable one?'

Having related thus much of the tale, Srl Sukadev Ji said to

<sup>1</sup> A name of kims, the god of fore
2 That is How will you preserve your 1 f. from me?"

King Parikshit - Maharaj when Vanasur, having bound Aniruddha Ji with a noose, took him into his assembly, then Amruddha Ji for his part, was thus meditating in his heart, "To me trouble may or may not befull, but it is not proper to make the promise of Brahma a falsity, because if I should forcibly escape from the noose, he will be dishonoured therefore it is better simply to remain bound" And Vanasur was saying this, "O boy! now I am about to kill thee If anyone should be thy helper, then do thou summon [him]" While this was going on, Usha, hearing of this condition of her lover, said to Chitrarekhi "Friend! a curse is on my life if my husband should be in affliction and I should eat and sleep happily!" Chitrarekha said, ' Friend i do not thou be at all anxious, no one will be able to do anything against thy husband Be tranquil, Sri Krishna Chand and Balaram Is accompanied by all the Yadubansis, will immediately come to the attack and, smiting the Asura host, will release and carry off Amruddha along with thee They have this yery custom that, whatever king s pretty daughter they hear of, by force or fraud, as best they can they carry her off This is the grandson of him who having fought with the very strong and most famous Rajas S isopal and Jurasindhu, carried away Rukmint, the daughter of Raja Bhishmak, from Kundalapur Just so will he now take thee away, do not thou be apprehensive about any thing" Usha said, "Friend! I cannot endure this affliction,-

My loved one is carried off bound in a noose, a poisoncharged flame consumes my body,

How can I he down with ease? how can my eyes behold the loved one's affliction?

The loved one has fallen into calamity why should I live?
I will neither eat food nor drink water,

Now, Vandsur, kill my husband, or give me the refuge of my

husband, 3 What is to be, will be, what will anyone say to that?

I regard not the shame of the world or the Vedas, with the

loved one, I consider misery [as] happiness itself?" Mahārāt! when Usha had spoken thus to Chitrarekhā she went

near her husband, and set down fearless and unhestating. Then someone went to Vandsorr, and said, "Mahdray! the princess has come out of the house and has goine near that man." On hearing these words, Vandsor, summoning his son Skandh, said, "Son! do you rave your sister up from the assembly, take her indoors, and confine her there, and do not let her go out."

On receiving the command of his father, Skandh went to his sister, and angrils said, "What is this thou hast done sinner!" that thou hast lost shame of the world, and for thine own

haef is made feminine merely to thome with blast tend - te with "

I That is, either kill bim or g re him back to me "

modesty? O low creature! Shall I hill thee? It would be sin and I fear! even ill repute." USha said, "Brother! what is pleasing to you, say and do The husband which Pariatt Ji gave to me I have accepted Should I abandon this one, and run after another, then I should raise reproach against myself. Women of low family abandon their husbands, this is the custom which has come down traditionally, in the world [If] she is disgraced? S Mahara! on hearing these words, Skandh angrily sezing her hand, carried off Usha thence into the pislace, and did not let her go out again. Then removing Aniruddha Ji also from there, he conveyed him elsewhere and confined him. Then, on the one hand, Amiruddha Ji in the absence of his wife, was grieving greatly, and, on the other hand, the princess in the absence of her husband, abstaning from food and drink, began to perform severe penance.

While this was taking place, after a certain time, Narad Mun-Ji, at first, going to Amiruddha JI counselled him this, "Do not be auroious about anything, S ri Krishna Chand the root of 199, and Balaram, the abode of happiness, will immediately make war upon the Rakshassa and release ou, and take you away." There, going to Vahasur, he said, "Rajai he whom you have seized with a noose and bound is S ri Krishna's grandson, and Prid yumna Jis son, and Amiruddha is his name. You know the Yadubanish very well, whit you know, that do I come to make you careful on this point, having done that, I go! \* Having hard this saying this ruch to Karad Ji, ht dismissed him, to

wit, "Narad JI! I know all about it '

#### CHAPTER LXIV

Kushnahears of his grandson's impri coment overcomes Vapasur and releases Annu! Tha

Set Schapev Ji said —Maharaji when Amenddha Ji had been four months in boudage, Aarad ji went into the city of Ilwaruka. Then what does he see there?—that all the Vadavus are greatly

- 1 Here again we have the Aorist with the Sabstan ve verb
  3 A name of 1 rahm2
- Meaning that there is no more to be sa I on the point.
  After panin fallu tal put men

\* Here are not electerie is used to express the immisence of the departure; it is as good a good

dejected disturbed in mind, and wasted in body and Shirshian JI and Balaram Ji, seated in their midst, were saying with much anxiety. "Who has taken the lad and conveyed him from here?" This kind of discourse was going on, and in the female apartiments volent lamentation was maintained, such that no one was bistening to what anyone was saying. As soon as Narad Ji went, all the people, both women and men, rose and hastened to him, and in great agitation, with emacuted bodies, and disturbed minds, crying and lamenting, went and stood before him Subsequently submissively, with joined hands and bowed heads and repeatedly be eeching, they began to inquire of Nárad JI all the particulars.

Speak the trith O King of Rishis! with which, being comforted, we may preserve our lives. How shall we obtain tidings of Annuddha? I ell us O hole one! let us not on that?!

As soon as he had heard this much, Sri Narad II said "Do not be anxious about anything, but remove the grief from your mind Aniruddha is alive and well in Sonitapur, where having gone he has enjoyed himself with the daughter of Raja Vanasur, therefore that [king] has seized and bound him with a noove Without a fight he will in no wise release Austuddha Ji I have stated this secret matter to you, for the rest, give effect to any remedy you may be able to originate. Maharaj having related this intelligence Narid Muni Ji for his part departed. After wards all the Yadubansis went to Raja Ugrasen and said ' Mahariy' we have received exact intelligence that Amruddha Ji is in Somtapur in the palace of Vantour He has enjoyed that [king s] daughter, therefore that [king] has kept him bound with a noo e. Now what is the order for us?' On hearing this statement, Rhi Ugrasen said, "Take the whole of my army and as best you can release and bring back An As soon as this order had I said from the mouth of I'gri en, O' Maharai ' all the I idavas taking the irmy of Raja Lgrasen, were recompanied by Balardin Jr., and 5rt Krishna Chand and Pradyumura Ja, mounted on Garuda went, in front of all, to Somtapur

Hung related the story thus far, Sri Sukades Ji said—Mahraji when Balaram, taking the whole army of Raja I grasen, and sounding the bettle drum, proceeded from the cit of Dwarska to Sounapur, the splendour of that circumstance is melectric blee, massured as in front of all there was 1 row of lings.

tusked furious elephants, on which the Lettle drum was being sounded, and flags and banners were fluttering, after them, another line of elephants with canopied howdahs, on which were seated the greatest Yadava soldiers, warriors, heroes, and braves, wearing coats of mail and helmets and armed with every kind of weapon After them, row upon row of chariots were seen and in their rear troop after troop of cavalry were moving along, making their various coloured horses dressed in collars, harness, and tasselled strings and armour, pace, stop, dance, jump and leap, and in their very midst, panegyrists were celebrating their glory, and bards were singing war songs. After them was proceeding the army of foot soldiers, like an army of locusts, with shields, swords, knives, poignards, daggers, dhopt,1 darts, javelins, spears, lances, broad swords, double edged swords, bows, arrows, clubs, discuses, axes pole axes, iron-pointed staves, sword sticks, curved and serpentine daggers, and various kinds of arms and weapons, and in their midst the sound of Lettle drums, drums, tambourines, flutes, fifes, and horns, which arose, were exceedingly pleasing

The dust flew up and spread to the sky, the sun was concealed, it became like 2 night,

The mule and female chaku as were separated, beautiful women emoved themselves with their husbands.

The blue lotus bloomed, the white lotus drooped, nocturnal animals prowled about, thinking it was night

Having related the tale thus far, Sri Sukadev Ji said—Mahafiy hwhen Balaram Ji, with twelve complete armies, demolishing, with much estentation, the forts, strongholds, and fastnesses of that I Ing.] and desolating the country, arrived it Sentiapur, and Sri Krishian Chand and Fradyumina Ji also had joined him, someone, being greatly frightened and alarmed with joined hinds and bowed head, said to Vanisur, "Maharij Krishina and Balariam, with all their army, have advanced to utack, and they have breached and thrown down our forts, strongholds, and defences, and have come and surrounded the city on all sides, now what is Jouri Command?"

As soon as he heard this, Vinisur very angrily summoned his greatest Raskansa and said, "Do you take all your forces, murch out of the city, and halt in front of Krehna and Balaram, after wards I also will come." Mathraij on receiving the order, those Assiras, immediately taking the twelve complete armies, came with arms, and weapons, and stood before Srl Krishina and Balaram. Ji to fight Close after them came Vandsur also, having mediatatid on Srl. Whaleve and his service, readly

<sup>1</sup> thep is the name of a long straight sword
2 bhd t is a form of the postposition bht e "The"

I have bird, are supposed to separate from each other at moht

prepared Sukadev the sunt said —Mahirij 'as soon as he mediated, the throne of Sna Ji recked, and his mediation was broken, then he, by reflection, knew that trouble had happened to his worshipper, and that he should then go and dispel his anxiety.

Having reflected thus in his heart, and having divided his body with Parvati Ji, and bound up his matted locks, and applied ashes, and consumed a large quantity of hemp, swallow wort, and thorn apple, and put on a Brahmanical cord of white snakes, and covered himself with elephant lude, and put on a necklace of skulls and a garland of snakes, holding his trident, bow, hand drum, and skull, mounted on Nindya, and taking an army of spirits, goblins, fiends female demons, female imps, she spirits, she goblins, and female fiends, &c . Bhollnuth went forth beauty of that pageantry is indescribable, masmuch as in his ear was an earring of elephant gem, on his forehead a moon, on his head he bears the Ganges, and makes his eyes intensely red, and with frightful aspect he assumes the form of the Destroyer this way playing and singing, and causing his army to dance, he was proceeding on , insomuch that that appearance can be realized only on being seen, it cannot be uttered? At length, in a certain time, Siva Ji, leading his army, arrived? where Vanasur, with all the Asura army, was standing On seeing Hara, Vanasur delightedly said, "Ocean of mercy who but you would at this time remember me?

Your glory will consume them, now how will the Yadava family survive?"

Having stated this, he proteeded to say, "Mahāraj" let there be on this occasion a fair fight, and let one oppose one, and fight in single combat." Mahāraj" when this remark, had issued from the mouth of Vanasar, then, on the one sade, the Asuras stood fronting for battle, and on the other sade the Yadabanis came and were grady. On both sades the instruments began to sound The heroes, braves, soldiers, warriors, and the resolute began to prepare their weapons, and the irresolute, timid, and cowardly began to fight from the field and to save their lives

Then Siva Ji, in the form of the Destroyer, was opposed to S'n Krishna Chand, and Vanksur was opposite to Balaram Ji, Shandh encountered Pradyumna Ji, and in this way one of gaged with the other, and from both sides the weapons began

<sup>&</sup>lt;sup>1</sup> A Insh f A dudy f er A'andur are names of the bull on which S'Ua rudes.
<sup>2</sup> In h singlet absumate ventence becomes sample when it is understood that the its a past attemple in the locative used fast of quency the case in Samkrit to express 'on being or "when in connection with the idea of the base. The phrase is therethy! "That form only on being eare names into Samkrit Sam

not into utterance 3. The presence of ks is here ishomatically correct although it is untranslatable. The comma after it should, however, be removed, for it belongs to the word what is the follows:

to fig. On that side, the box Pinak [s ss] in the hand of Six Ji, on this side [stood] the Lord of the Yadus with the box Sarang Sixa Ji discharged the Brahma arrow Srl Krishna Ji cut and brought down the Brahma weapon. Then Rudra sent forth a mighty wind that Hari exaded by fiery energy. Then Mahadev produced fire. Muran caused rain and extinguished that, and created a fierce blaze, which rain into the army of Sadasiva: that, having burnt, the bewds, moustachies, and

har, made all the Asuras fightful in aspect. When the Asura army began to burn and there was a great outery for deliverance, Bholanath caused rain to full and cooled the burnt and half burnt Radshassa, sprites and gobbins and limself very angrily took the Narayani arrow in order to hurl it. Then reflecting somewhat in his heart, he did not hurl it, he put it down. Then it was that Sri Krisha Ji hurling the arrow Alasya, stupefied them all, and began to cut up the Asura army, at a husbandman cuts his crop. Having seen this exploit, when Mihādev having reflected said within himself. "Now without a catacitysmic war there is no success," then Skandh, mounted on a pococol, rushed forward and from the sky dis

charged an arrow on the army of S rt Krishna Ji

Then Pradyumna says to Han, "[Someone] has mounted a percock and is fighting from above.

Give the order, 'Let there be fierce fight', I will slay [him], he will at once fall to the earth '

As soon as this way said, the I and gave the order, and Prad yumna JI shot an arrow which hit the peacock and Skandh fell down As soon as Skandh fell, Vanasur angrily bent five bows, and fixing two arrows apiece on each of the bows, began to pour them down like rain and Sri Krishna Chand began to cut them in the very midst Maharaj I then the kettle drums, drums, and tambourines of both sides, were playing, pinegirists were singing [a song] like the Dhamal, 3 from wounds streams of blood were running as from syringes here and there, in various places the bright red blood looked like gull! In the midst sprites gobbns, and fiends, who having assumed various frightful forms were wandering about were sporting like mimics and the river of blood flowed firth like a stream of colour How [call it] a battle? it was like the Holl festival going on on both sides Hereupon, after the falting had been going on for some time, Sai Krishna Ji shot an arrow so that the character of the chartot of that [other king] was swept away, and the horses were serred At length, on the death of the characteer, Vanleur alea left the battle fiell and fled an I Sri Krishni Ji pursued him

The leght red pow let scattered at at a th 1100 I street

<sup>1</sup> Saill a "the ever fe cames" a name of Sail.
2 ja Josephou The come is d. 4 saile Computer Lat. 1 cot ) a disa
3 Te Damil is a wing a right the H. Heek als Magreen with give disposed.

Having related the story this far, Sri Sukadev JJ said— Mahinaj I having received intelligence of the flight of Vanisur, his mother, whose name was Katra, then in fearsome guise, with dishevelled locks, came stark, naked and stood before Sri Krishna Chand Ji, and began to cry out

On seeing her the Lord closed his eyes, and having heard her voice he turned his back, During which time Vånåsur fled, and his army was railied

Mahârai 1 until Vânasur had organized a complete army and come there, Katra did not retire from before Sri Krishna Ji [but] having seen her son's army she went home. Afterwards Vanasur came and fought valiantly, but could not stand before the Lord, then he fled and went to Mahadev J! Having seen Vanasur afflicted with fear, Swa Ji very angrily summoned a violent fever and sent it at the army of Sri Krishna Ji Very powerful and energetic one, whose energy was the equal of the sun's, with three heads, nine feet, six hands, three eyes, and fearsome guise, came and penetrated the army of Srl Krishna Through his energy the Yadubansis began to burn, and to shake and tremble. At length, being greatly pained and agitated, the Yadubansis came and said to Sri Krishna Ji, "Maharay I the fever of Sava Ji having come, has burnt up and killed the whole grmy, now save us from his hand, otherwise not even one Yadubansi will escape alive" Maharaj! having heard this, and perceiving them to be distressed. Hari sent forth the ague That rushed upon the fever of Mahadey On seeing it that fever timidly fled, and, continuing his retreat, came to Sadásiya Ir

Then the fever says to Mahadev, "Grant an asylum, Kushna's fever is burning [me]"

Hearing this statement, Maladev Ji said, "Freept S.H Krishus Chand, there is no one in the three words who can remove Srl Krishus Chand Jis fever, therefore this is better that thou go to Mindrat, the helper of devotees". Having heard the speech of Sit A, and (reflected, the violent fever went before Srl Krishna Chand, the root of joy, and with joined blands, humbly, submissely, and entreatingly said, "O Ocean of Compassional Friend of the Humble! the Purifier of the Fallen! the Compassionator of the Lowly i forgine in Justi, and save me from jour fever.

You are the Lord, the God of Brahma and the others, your power is meonoprehensible, O Lord of the Universe! You alone having created, arranged what was created, O Kri lina! the universe is all your illusion.

By Courf scour, I comprehend this, knowledge was granted,

On hearing this speech, Hin, the Compassionite, said, "Thou hast come to my protection, therefore thou art saved other wise thou hadst not escaped hings. I have pardoned thy fault on the present occasion, do not again attack my worshippers and servants, this is my order to thee?" The fever said, "Ocean of Compassion! wheever shall hear this story, ague, intermittent fever, and tertiary ague, will never attack." Then Sri Krishna Chand resumed, "Now do thou go to Mahadev, stay not here, otherwise my fever will give thee trouble." On receiving this command, taking leave and prostrating himself, the volont fever went to Sadasiva Jt, and the prin of the fever was entirely subdued.

Having related the story thus far, Sri Sukadev Ji said -

Maharaj l Whoever hears this conversation, will have no fear of fever

Afterwards Vanasur, very angrily, taking bows and arrows in all his hands, came before the Lord, and challenged him, and said,—

"I fought a severe combat with you, still our desire is not satisfied"

When, having said this, he began to ducharge arrows with all his hands, Srl Arishna Chand, releasing the discus Sudarsan, cut off all his arms except four, as anyone in a moment would lop off the branches of a free. On the cutting off of his arms, Vadasur, being stupfied, fell down. A river of blood flowed for forth from the wounds, in that the arms appeared like alligators and fishes, the severed heads of elephants were sinking like crocodies, in the midst, chariots, like rafts and barges, were floating about, and hither and thinker in the battle field dogs, jackals, valures, and other beasts and brids, were dragging about the corpses, and quarrelling and wrangling with each other, were rending and devouring them, while crows, picking out the eyes from the heads, were taking and flying away with them

Sri Sukades Ji said — Maharaj' seeing this to be the condition of the battle field Vanisur became exceedingly dejected, and began to regret At length, becoming destricte of strength, he

went to Sadasiva Then,-

Rudra, having reflected in his mind, says, " Now you should gratify Hari"

Having said this much, Sn Mahadev Ji taking Vānasur with imi and reading the Veda [as they went] carns where Sri krishas Chind was standing in the field of bittle. Having thrown Vānasur at his feet, Sna Ji with joined hands said, 'O [thou who art] merciful [to those who] come for sanctuary; now this Vānasir has come to thy asylum, compassionately look on him, and bear not his fault in mind. You are repeatedly becoming incannet, to remove the burden of the earth, and to

destroy the wicked and cruse the world to cros (the occan of existence). You are the Lord, missible, magazialle, cternal; for the sake of worshippers you came into the world and are manifesting Bhrguant, otherwise you care remain in the form of Yrat; of whom this is the form; haven is the head, the sky is the made, the earth is the look, the occan is the hell, index is the down, the moon and sun are the clock Brahm's is the mind, Rudra is the pride, the are is the beath, they are down the moon and sun are the clock. Brahm's the mind, Rudra is the pride, the are is the bruth day and might are the saluting and opening of the eyes, thinder is the voice.

In such a form you ever abide; by no one are you comprehended

And this world is an ocean of mirery, it is filled with water in the form of nivity and delivion. O Lord I without the help of the beat of your name, no one is able to go across this most difficult ocean; and thus many are sunking and floundering The man tho, itsing obtained a mortal body, shall not bear jour worship in mind and offer up prayer, will forget religion and enhance his sin. Ho who leaving come into the world does not call upon your name, has abandoned nector and drunk posselle in whose heart you have come and doeth, having celebrated your vittees, has obtained flush and shatacity.

Having said this much, Sri Mahade, Jr resumed, "O Ocean of Compassion! Friend of the Lonk!) Congressioners is unbounded Who has so much power that he can celebrate it, and understand your exploits? Now have compassion upon me, and pardon the fault of this Vadasur, and give him faith in you. He also is entitled to your finth, since he is part of the Limits of the divide retailed to your finth, since he is part of the Limits of the divide retailed. St Krishna Chind said, "Star Ji! there is no difference whit fall into a great hell, and will never obtain me. He who has meditated on you, has finally obtained me. This one has guilelessly invoked your name, therefore I have made him four armed. To whomsever you have granted, or shall-grant, a boom, him I have protected and shall protect."

<sup>1</sup> A name of isrishna, therefore the phrase may be readered "manufesting voircelf"

<sup>&</sup>quot;Fig. 4, the Normant we form of surely "the radicate." The exect replocation powers of Vary nor effect. Name area is a plant Barham articled 1) to betause onto make and found he fearlied portions Vary save. This Vary was make, and from the was replaced the first lived power of the Vary was not and from the was predicated the first lived to the Vary was not an additional to the large of the Vary was produced from European Company of the Company of the Vary was produced from European Company of the Company of the Vary was produced from European Company of the Company of t

Maharai I as soon as this promise had issued from the mouth of the Lord Sadaśwa Ji prostrating hunself and taking leave went to Kulas with his army, and Sri Krishna Chand remuned just where he was Then Vanasur, with joined hunds, and bowed head, submissively said, "O Lord of the Lowly I as you have now compassionately caused me to cross [the ocean of existence] now come and purity your servant's house and take Amruddha Ji and Usha Ji along with you" On hearing this statement, Sri Bihan, the benefactor of devotees taking Pradyumna Ji with him, set out for the house of Vanasur Muharat their Vanasur, being greatly delighted with great courtesy conducted the Lord spreading silken carpets for his feet Afterwards-

Having washed his feet he took his foot wither, and, sipping it placed it on his forehead

He then resumed "The foot water which to all is difficult of attainment I have obtained by the favour of Harr and have lost the sin of various buths. This foot water purifies the three worlds, its name is Ganges Brahma filled an ascetic's pot with it S wa It placed it on his head. Then gods saints, and Rishis honoured it and Bhagirath, having performed austerity to the three gods prought it into the world since then its name has been Bhagarath. This is the remover of the stain of sin 1 the purifier, the giver of happiness to the samitly, the ladder to Vaikunth and he who has bathed in it has lost the sin of various births. He who has drunk the water of the Ganges has certainly attained beatitude they who have seen Bhagirathi have subdited the whole world Maharaj 1 having said this much Vandsur, bringing Anituddha Ji and Usha with hands joined before the Lord said -

> Pardon my fault what was to be way. I have given this Usha [as] a slave

Having spoken thus Vanasur, according to Vedic prescription gave his daughter, and in her down bestowed much of which there were no bounds !

Having told so much of the story, Srl Sukadev II sald -Maharij as soon as the marriage had taken place Srf Krishna Chand having given to Vanisur hope and encouragement, and seated him on the throne took leave, accompanied by his grand son and grand daughter, and causing the kettle drums to play set out thence to the city of Dwaraka with all the Yndubansis Having received intelligence of their coming all the inhabitants of Dwaraka went out of the city, and escorted the Lord with 3 musical procession. Then the inhabitants of the town singing

Eastwick translates crimes and stains but malabarani is one worl stain remover as Pand t Yogathyan Vista prints it Eastwick entirely om is the next two phrases and Hollings omits the entire printing from one ja 1 jaim 29 pdp ganudyd to the other
Thu s he gave boundle s calth

songs of rejoicing from markets, roads, squares, halls, and hou es, were making festivity and Rukmini and all the other beauteous ones were singing songs of congratulation in the royal palace, and were observing the usual ceremonies, and the gods, each seated in his own cir, were raining down flowers, and uttering shouts of victory, and, in the house and out, throughout the whole city, joy was prevailing. Then Balaram, the abode of happiness, and Sri Krishna Chand, the root of joy, dismissed all the Yadubansis, and went and resided in the palace with Aniruddha and Usha

Usha was brought into the house, on seeing her Krishna's "I'es were delighted,

The mother in law gave blessings and embraced her, having seen her and being delighted, she dressed her in Officments

## CHAPTER LAU.

The story of Raja Nr c-He scharged into a track and lives for ages in a dry well-lie is released from this state by Arishna

SRI Strader Ji and -Maharaj 1 Raja Nrig 4 of the Ikshwiku 5 race, was wise, liberal, virtuous, and brave He gave unnumbered cows in alms If the grains of sand of the Ganges, and the drops of rain in the month Bhadaun, and the stars of heaven could be counted, then the cons green in alms by Raja Nrig could also be counted A king who was so wee, great, and liberal, having for a slight fault become a lizard, abode in a dried up well, him Sri Krishna Chand Ji delivered

HAing related the story thus far, King Parikshit asked Sri Sukadev Ji —Maharaj for what sin did so virtuous and liberal a king become a lizard and remain in a dried up well, and how did Sri Krishna Chand Ji cause him to cross [the ocean of existence] ? Do you explain this story to me, that the doubt of my mind may be removed

Sri Sukades Ji said - Maharat do you pay heed give atten

<sup>&#</sup>x27; The &f marks transit on from one I ac of thought to mo her the Remarks training on How one in the orthogon to may ner in the Confirm on the fabout this personality. The Vishnu Purant (v. 1) speaks of him as the son of Manu Varasewata and brother of Lishwaku, but the Bha, awata Purant says he was of the Aa, a or Serpent rare. The tradition here given is alluded to in the Linga Purana b 11- more fully told in the Mahabharata (An is and pursuit 3452)

Thehmak i was the first king of the worm dy arty at hyodiya.

tion, and listen, I will explain the whole tale just as it occurred Raja Nrig, then was simply I eeping on constantly giving cows in alms, but one day, having bathed quite early, and performed the twilight acts of worship, he sent for a thousand white purple, black, yellow, brown, and grey cows, with silver hoofs, golden horns, and copper backs, and had them dressed in silk, and vowed [them in alms], and in addition to them he gave to the Britmans large quantities of food and wealth. They taking them, went to their own homes. Next day the king agrin in that way, began to make a gift of cows Then one conv of the former day's yow, unknown [to the ling], came and joined [the others], that one, also, the king gave an ay along with those cows The Brihman accepting them went to his house. Afterwards the other Brahman recognized his cow, and stopped it in the road and said, "This cow is mine, I received it yesterday from the kings place Brother! why art thou going with this?! The Brah man said, "This, indeed I am just coming along with from the king's place, how was it thine? Mah Brail both those Brahm ins in this way, with [exclamations of] "Aline, mine," begin to dispute At length, wrangling on, they both went to the king The king having heard both their statements, joined his hand, and submissively said --

"Let one accept a lakh of rupees, and let one give the other the cow?

On hearing this speech, both the wrangling Brihmun u.y. angily said, 'Mahāraj' the cow which, after uttering a blessing we have received, we will not give up even by receiving a hear of ruptes, this is [connected] with our sould.' Muhiriji again the king falling repeatedly at the let of those Brihmuns in various ways flattered and counselled them, but tho exindicate Prahmans and no head to what the king said. At length very nightly saying this, both the Brahmans left the cow and departed 'Mahāraj' the cow which you wowed and gave in us, and which we bles ed, stretched out our linds and tool, that cow is not to be given for money. We'll [if] at thus remains with you it does not signify'

Whilarly I on the departure of the Brahmans, RMA Neg was it first dejected and began to sty within his heart. This impacts occurred through me unconsciously, how shall it he removed? and afterwards he began to be extremely liberal and rail after some time had clapse. I RMA very, in the course of time? dud. The entit stress of Jama took him to Dharman's? But of the entit stress of Jama took him to Dharman's today mixed on section the king, rose from his throne, and stood sine, then, having placed him courtecody, on the scale, will may different selfs, 'Maharily Jou live great ment, and fee sins,

tell me which will you prat be requited f r?"

<sup>1</sup> In the replectors subject to Time" 1 at his to reflect of Duton subject have an energy regulated and the second

Having heard this, Nrig, with joined hands, says, "Let not my virtue pass away, O Lord!

First I will suffer for the sm , having assumed a body I will suffer 1 affliction 7

On hearing this statement, Dharmaraj said to Ruft Nrig, "Maharaj 1 you unknowingly a second time gave in alms a conwhich had already been given in alms, for this fault you will have to become a heard and remain in a dried up well in the midst of a forest on the banks of the Goniti When, at the end of the Duapara age,2 S'ri Krishna Chand shall become incarnate, he will give you deliverance" Maharat! having said this, Dharmaraj remained silent, and Raja Nrig, immediately becom ing a hzard, fell down into a dried up well, and by feeding on

hving creatures began to live there

Afterwards, on several ages having elapsed, at the end of the Dwapara age, Sri Krishna Chand Ji became incarnate, and, having sported in Bray, when he went to Dwaral a, and had sons and grandsons, one day several of the sons and grandsons of S ra Arishna Ji, joining together, went to hunt, and, while hunting in the wood, became thirsty By chance, they, while hunting about for water in the wood, went to that dued up well where Raja ling, having taken birth as a brard, remained On peering into the well, one of them cried aloud to them all, "O brothers see, what a great lizard there is in this well"

On hearing this statement, all of them ran, and stood on the coping stone of the well and began to unite their turbans and waist bands together, to let them down, and to haul [him up], and to say among themselves, "Brothers I without getting this one out of the well we will not go from here Maharaj l when he did not come out with that rope of turbans and waist bands. they sent for, from the village very thick and powerful ropes of hemp, thread, mun a,3 and leather, and attaching a noose to the lizard in the well, began forcibly to haul him, but he was not even moved from there Then someone, going into Dwaraka said to Sri Krishna Ji, "Maharaj there is a very large, heavy lizard within a dried up well in the wood. All the Princes have dragged him [till] they are tired, but he does not come out"

On hearing these words, Harr arose and hastened and, proceeding onwards, came where all the boys were pulling out the hzard On seeing the Lord, all the boys said, 'Father' see what a big lizard this is' we for a long time, have been getting it out, but it does not come out ' Maharai having heard this speech, as soon as Sri Krishna Chand li, having descended into the well, had placed his foot on his body, at once he quitted that

body, and became a very handsome man

sahihann should be one word as being the I t pers sing I sture Sec note p 183

a mu ija is the name of a grass (Saccharum mu ija) from which sopes are made

In the form of a king he remained holding the feet [of Krishia], with joined hinds and bowed head, he solicits [thus],—

"Ocean of Compassion! you have acted very mercifully in that you have come and remembered men in this great calamit," Sukadev Ji said—Rajat when he having assumed human form, began to speal, in this kind of way to Harr, the children of the Yadavas, and the sons and grandsons of Harr, with astonish ment began to ask Sri Krisbina Chand, thus, "Mahatraj! what is this? and for whit offence did he become a lizard and stay here? Krindly tell us that, then the doubt in our minds will depart." Then the Lord lumself, telling [them] nothing, said to the

"Explain your secret, so that all, having paid attention, may

Who are you? Whence did you come from? For what sin did you obtain this body?

Having heard, the king said, with joined hands, "You know all, O Lord of the Yadus !

Nevertheless, you are asking, therefore I will tell [all] My name is Rajd Nirg, for Jour sake, I give immunerable cows to Brahmans. It happened one day that I, having you general cows, gave them to Brahmans. Next day one of those consteme back, that one I, with other cous, unintentionally gave in alms to another Brahman, recognizing his cow, said to him, 'This cow is mine, I obtained it yesterdy from the king's place. Why art thou taking it away? 'The other wid, 'I m commy with it strught from the king's place, how is it Mines two Brahmans, while quarreling on this point, came to me. I counselled them and said, 'In velange for othe cow, receive from me, a hundred thousand costs and let one of

you gat, up this cow!

"Mahraj I those two obstimately did not agree to my proposal At length, leaving the cow, they both angrily went way. I deeply regreting [whit this documed], so, patiently. At list the messengers of Yamis conducted me to D'armaray. Dharmaraji saked me, thus, 'RMyal' the virtue is great, and thy, sin semil. Tell me, which will you first live the required [cf.' I said, 'Sm' On heiming this word, O Whatay! Dharmaray and, 'Rayl' though greet a second time to a Brahman a cow already given, for this imprets, do thou, having become, a larad, go on earth and stay in a direct up well in the maket of a wood on the banks of the Gonit When, at the end of the Dwapara age, 'Sil Kreibar Chaid, having become incarnate shall go not at the third chaid, having become incarnate shall go not at the third chaid, having become incarnate shall go not at the third chaid, having the committee of Wharth's was then I, in this form of a larad.

I Heie we lave the and provided and per all will de

which Balaram Ji was going, advanced to meet him, and with great courtesy conducted him, and he continued to give consolation to each of them. After a time, proceeding onwards, Balaram Ji arrived at the city of Avantikl

He paid respect to his instructor in knowledge, Balarian stayed there ten days

Afterwards taking leave of the Guru, Balades Ji, proceeding onwards, arrived in Gokul Then what does he see! In the woods, in all directions, cows are wandering about, lowing and panting, with mouths gaping open, without eating grass, thinking about Sri Krishna Chand, and prying heed to the tones of his flute Close behind them, the cowherd lads were going along, imbued with love, singing the pruses of Hari, and hither and thither the inhabitants of the city were celebrating the exploits and sports of the Lord Mahara ! having gone to the birthplace and witnessed this condition of the inhabitants of Brai and the cows, Balaram Ji compassionately brought tears into his eyes having seen the flag and banner of the chariot, and thinking that Sri Arishna Chand and Balaram Ji were come, all the conhent lade came running. On their coming, the Lord, I having de scended from the chariot, began to embrace each separately and very affectionately to ask their welfare Hereupon someone nent and said to Naud and Jasoda, "Baladev Ji has come" On re cening this intelligence, Nand, Jasoda, and the chief confurds arose and hastened. Having percented them coming from a distance, Balaram Ji ran, and went and threw himself at the feet of Nand Rae Then Nand Ji, greatly delighted with eyes filled with tears, very affectionately raised up Balarlin Ji, and embraced lum, and lost the pain of separation Then the Lord-

Went and clasped the feet of Yasunana She tenderly

She met, embraced, and kept holding him to her bosom, a stream of tears flowed from her eyes.

Hiving related the story thus for Sin Subadic Jasud to the Ring — Middid) brouge met thus, Nand Ric J. Goodneted Bladrain Ji into the Queue, and Anna Ric J. Goodneted Bladrain Ji into the Queue, and Anna Anna Anna Ric J. Goodneted thus, "All ridges of the Control of the Contr

<sup>1</sup> Notice that here Lataram is called F #444, \* 18 e L rd \*\*
2 A name of Valada or Jasois

hence, darkness has been before my eyes, I have continued day and night meditating on him, and he, forgetting all remembrance of me, has gone and ensconced himself in Dwaraka. And see, my sixters Devaki and Rohim also have given up all affection for me

[I] thought Gokul near Wathura, still it was considered that I had at a distance

[I thought], Hart is coming to meet and rejoin [us], he did not return, this they have done"

Maharaji when Jasoda Ji, having said this much, becoming greatly agreated began to cry, Balaram Ji counselled, en ouraged, and gave her confidence. Then he having eaten and partaken of betel, went out of the house Then what does he see! All the young women of Braj, with emaciated bodies, disordered minds dishevelled hair, squalid appearance, desponding souls, oblivious of household affairs, imbued with love intoxicated with Jouthfulness singing Hari's praises, agitated in consequence of separation [from a loved one], were proceeding hither and thither like drunken creatures Maharaj i on seeing Balaram Ji, they became exceedingly pleased, and rushed to him, and prostrating themselves, and standing on all sides with joined liands they began to ask and to say, "Tell us, O Balaram! abode of happi ness! now where dwells our life, the beauteous Syam? Does Biliari ever bear us in mind or having attained power, has he altogether forgotten former affection? Since he went from here, he sent [only] once a message through Odho, enjoining penance Then he took no thought of anyone Now he has gone and taken up his abode in the ocean, then why should he take thought of anyone?" On hearing these words, a cowherdess cried out, "Friend i who would regret the love of Hari, when this conduct of his is seen by all?

He is not 2 desired of anyone, who has turned his back on his parents

He was not remaining an hour without Radha, this is she who has stopped him 3

Again, what advantage have you and I got by abandoning household duties sacrificing respect for our families and the good opinion of the world and leaving children and husband, for the love of Hart? At length, having embarked us on the

That is Desald and Poblat.

<sup>\*</sup> nt's wonth to one with a madulectal firm of nit. The separation to superflower kits introduce a second phrase in his translation which is not in on let here.

<sup>&</sup>quot;May," is not term to the transport of transport

vessel of love, he has abandoned us in the midst of the ocean of separation. Now we are hearing that, having gone into Dwaraka, the Lord has contracted many marriages, and that S'rî Krishna has removed and married sixteen thousand one hundred princesses which Bhaumasur had kept in his house Now from them there have been sons, grandsons, and grand daughters, why should he leave them and come here?" Hearing this, another cowherdess said, "Friend I do not expend any regret over the words of Harr, because Udho Ji came and related all his good qualities," Having said this much, she resumed, "Friends I should you heed my advice now,-

Let us touch the feet of Haladhar Ji, and continue to sing only his virtues.

He is fair, not dark bodied, he will not act deceptively "

Having heard, Sankarshan replied, "For your sake I have made this journey ,

When we went we said to you that we should come, there fore Krishna has sent me to Braj,

I will stay two months, and dance the circular dance, I will fulfil all your hopes"

Maharai Balaram Ji, having sud this much, directed all the young women of Brat, thus, "To day is the night of Madhumas." decorate yourselves and come into the wood, I will dance the circular dance with you" Having said this, Balvam Ji, in the evening, set out for the wood. After him, all the young women of Brai also, wearing nice dresses and ornaments, and adorned from head to foot, came near to Baladey It.-

All stood with heads bent, the beauty of Haladhar cannot be described.

Golden coloured, wearing blue robes, 'moon faced, lotus eved, captivating the heart,

An earning in one ear shed its lustre, as though sun and moon together shone .

The other ear had imbibed the flavour of the glory of Harr, the ear did not hear a second carring,

On each member of his body were numerous ornaments, the splendour of which baffles description,

The beauteous ones fell at his feet, saying this,-" Engage in delightful sport and the circular dance [with us] "

Mehanuf an hearing this venion Petrium Jamada Tha mater. sound] hus 5 On his making the sound hus, ill the things

Sankarshan is a name of Balaran " Madhumas is a name of the month Chairra (March April), "the night " areans the night of the full moon

This mysterious exclamation is the equivalent of om, which is considered a tim in of the three letters of m, embl matical of Vi lina Siva, and Brahmit r spectively , or of the three Vela It is a ed by both Lu ! Bists in I Hardis.

Ineedfull for the circular dance came and presented themselves Then, indeed, all the conberdesses, shandoning reflection and modesty, and taking lutes, tabors, cymbals, pipes, flutes, and all other instruments, began to play and sing, and, with merry makings, dancing about and gesticulation, to gratify the Lord Having heard and seen their playing, singing, and dancing, and being deligitied, Isladev II also, having drunk viruni, mingled being deligitied, Isladev II also, having drunk viruni, mingled being deligitied, Isladev II also, having drunk viruni, mingled being deligitied, Isladev II also, having drunk viruni, mingled being deligitied, Isladev II also, having drunk viruni, mingled being deligitied, and to green and decenter pleasure. Then the gods, the Gandharvas, the Kimaras, the Yakshas, with their respective www.sc, came, seated in cars, and singing the virtues of the Lord, rained down flowers from the sky, the Moon with its stary sphere, looking on at the happiness of the curied of the dance, was showering down nectar with its rays, and air and water also were stopped in their course.

Haring related the story thus far, Sri Sukadev Ji said — Maharaji in this way Balaram Ji stayed in Braj, and during the two months Chairta and Baisakh danced and sported at night with the young women of Braj, and in the day time, gave hand and Jasoda happiness by relating the history of Hari One day at night time while engaged in these flestitutes, Balaram

Jı went,-

And having reposed on the banks of the stream, Ram angrily said there.

"Yamuna't do thou flow here, and bathe me with a thousand streams,

If thou shalt not obey my words, your waters shall be divided into several portions"

Maharaj I shen Yamuna concettedly paid no attention to what Balaran II said, he afiguity with his plough deew her [towards histed], and a bathed. From that day to the present the Jamuna has been bene there. Afterwards, having bathed and relieved his latgue, Balaram Ji, having given pleasure to all the content of the property of the

The conherdesses said, "Hear, O Lord of Braj! take us, too, with you '

Haung heard these words, Balaram Ji, gung hope and encourageness to the cowherdesex, impured them with confidence, and dismissed them, and on their being dismissed he went to Nand and Jasodi. Then haung counselled them also, and strengthened them, and stayed several days, he took leave and went to Dwaralah, and, in the course of time, arrived them.

I for just read on or our

I drawf is a spir thous I quor made from horwest distilled with the juice of the date or palm

### CHAPTER LXVII

Paunrik assumes the appearance of Vishnu, and is worshipped as a god-He is accordingly slain by Krishna-His son gets power from Sava to revenge his father's death-His emissaries set fire to Dwaraka, but he is repulsed and slain by Krishna's discus

S'RÎ SUKADEV Jî said —Maharaj ! there was a king in the city of Kast, named Paunrik, 1 he was strong and very famous assumed the guise of Vishnu, and by force and fraud captivated the minds of all He constantly wore a yellow dress, a five gemmed necklace,2 a pearl necklace, and a garland of various gems, and bearing the shell, discus, club, and lotus, and having made two wooden arms, and placed a Garuda made of mere wood on a horse, he went about mounted on it. He called himself Vasudev Paunrik, and caused himself to be worshipped by all The king who would not obey his commands he attacked, then

having smitten him, he held him in subjection

Having told the tale thus far, S'ri S'ukadev Ji said -Raja! seeing and hearing this conduct of his, the people of various countries cities, villages, and houses, began to talk about it thus, One Vasudes has been manifested in the family of Yadu in the land of Bran, that one is dwelling in the city of Dwaraka second [Vasudev] has now appeared in Kast, which of the two shall we recognize and acknowledge as the true one?" Mahara) in various countries this report was in circulation, when, having obtained some inkling of the affair, Vasudev Paunrik one day came into his assembly and said .-

"Who is the Krishn' who lives in Dwirala, whom the

world calls Vasudes ?

For the sake of devotees, I am become incarnate on earth, he has there assumed my guise"

Having spoken thus, he summoned a messenger, and having explained the height and depth of the affair, sent him into Dwaraka, to Sri Erishna Chand with these words, "Thou who, having assumed my guise, art going about, either abandon that, otherwise reflect on war" On receiving the order, the mes senger, taking leave, proceeded along from Kasl, and arrived at the city of Dwarakl, and going into the assembly of Sri Krishin Chand Ji, presented himself The Lord asked him thus, "Who art thou? and whence art thou come?" He replied, "I am the messenger of Vasudev Paunrik of the city of Kusi I am sent by

<sup>&#</sup>x27; This should be Paundraka, a king of the Paundra country to the south of B har and Bengul 2 The necklace of Vishna, composed of supplure pearl, ruby, topaz, and diamond

my master,1 and am come to you to deliver some message [If you] tell [me to do so] I will state [it]" S'ti Krishna Chand said, "Good! tell me" As soon as this direction issued from the mouth of the Lord, the messenger stood up, and joining his hands, said, "Maharaj 'Vasudev Paunrik said. I am indeed the Lord of the Three Worlds, and Creator of the Universe Who art thou who, assuming my guise and flying from fear of Jurasindhu, hast gone to live in Dwaraka. Either give up imitating me and speedily come and take refuge with me, other wise I will come and destroy thee with all the Yadubansis, and having removed the burden of the earth, will cherish my wor shippers I alone am the invisible, the incomprehensible, the incorporeal, gods, sunts, sages, and men continually pray to, worship, and give alms for me I alone as Brahma create, as Vishau preserve, as Siva destroy I done, in the form of a fish, rescued the sinking Vedas, in the form of a tortoise, I supported the mountain on which the universe rests], as a boar, I sus fained the earth, having taken incarnate form as Narasinha, I killed Hiranyakasyapa, having become incarnate as a dwarf, I deceived Bali, and, having assumed the Rama avatar, I killed the tery wicked Ravana This is my special work, that whenever the Asuris come and annoy my worshippers, then I take incarnate form and remove the burden of the earth?"

Having told the story thus far, Sri Sukades It said to King Parkshit — Maharaj' the messenger of Vasudes Paunis was making these statements, and Sri Krishan Chand, the root of 199, seated on his jewified throne, in the assembly of the Yadavas, was listening laughingly, when, in the midst of it, a certain Yadava cred out.—

"Has Yama come to take thee, that thou speakest such words?"

Shall we slay thee, wretch! Thou art come in the quarrel of a decenier.

If thou hallst not been an emissin, we had not let thee go unkilled. It is not right to slay a messenger. Mahiraj whom the Yakubansi had said this, Sri Kushin ji called the messenger near, and counseling linn, said, "Do thou go, and say to hiv Yasuda, thu," Krishina swi, Haising dessted from finitisting thee, I am coming to thy religie, be careful." On hearing this, words, the messenger, pro-training himself, took keare, and Sri Krishia Chand. Ji also taking his army, set out for the city of kall. The messanger with and said to Vasider Paturnis, "Mahirah messanger with and said to Vasider Paturnis, "Mahirah in the messanger with and said to Vasider Paturnis, be messanger sout told me. Hiving herval, the said, "Do thou go and the messanger you told me. Hiving herval, the said, "Do thou go mentaling thee, am coming to tak religies with the?"

t Not on the Part Pa trepte with the Course to express "sent ly", and the cont sion of to after Lithin 5.2.

Maharaj I just as the messenger was saying these words, some one came and said, "Maharaj I why is your majesty sitting carelessly? S'ri Krishna with his army has come to the attack" On hearing this statement, Vasudev Paunrik, in that very guise came hastily to the attack with his whole army, and, moving Along with on, came and confronted Sri Krishna Chand Ji hm another king of Kāśi also hurned to the attack. On both sides the armies stood arrayed against each other. They began to sound the wirkke instruments, and the heroes, braves, and soldiers began to fight, and the cowards to quit the field and to fly with their lives. Then while fighting on, directed by I ate, Vasudev Paunrik, just in that fashion, came before S'ri Krishin Chand Ji, and challenged him Seeing him in the guise of Vishnu, all the Yadubards asked Sri Krishna Chand thus "Maharaj! how shall we kill him in this guise?" The Lord said, "There is no fault in killing a decemen"

Having said this, Hari gave order to the discus S'udarian He, on going, tore up the two arms made of wood, with that the [wooden] Garuda was also broken, and the horse run away When Vasudev Paunrik fell down, Sudarsan cut off his head and

threw it away

On the head being cut off, King Punnik passed over [the ocean of existence], the head went and fell in Kash

Where was his female apartment, the beauteous ones seeing his head.

Cried and tore their hair, saying this, "Who is the doer of this action ? You, indeed, were undecaying and immortal, how is it that

life is gone in a twinkling?"

Maharij! having heard the lamentation of the queens, a son of his named Sudaksh cume there, and having seen the head of his father cut off very anguly began to say, "Who has killed my

father? I will not live without taking revenge for this"

Having told the tale this fir, Sri Sukuler Il and - Mahara) having slun Vasudes Paunrik, Sri Krishna Chand Ji, tikeig the whole of his army, act out for Dwirakl And the win of [Paunrik] began to practise severe austerity to Malitales JI in order to obtain revenge for his father. Hercupon ifter and time, one day, being pleased, Mahidev Bholantth came and said, "Ask a boon ' This one replied " Withirm I grant me this boot, that I may take revenge on Sri Krishna for my father " Sina Ji said, "Good! if thou desirest to take revenge do one thing He said, "What?' [The other] replied, Other a sacrifice with the Vedic prayers backwards, by so doing a femile Rik his will issue from the fire, whitever thou will say to her the will do Having heard this promise from the month of Sixa Ji, Mal Ital 1 he went and summoned Bahmuns, prepared an abar, g together sessions burles, gli, sugar, and all the other e sentia's

for a burnt-off, ring, prepared a Substit and began to sacrifice by repeating Vedo prayers behavior. At length, while keeping on sacrificing, from the vessel of fire a famile Risshas named Kritstame forth. She, burning awas the cities, countries, and villages in the very rear of Sri Krishna Ji, trivad in the city of Baurak, and begin to consume the city. Secting the city in flames, all the Yadahansh being afried, went to Sri Krishna Chand Ji, and cred out, "While yi bows will be except from this fire? It is coming on consuming the whole city." The Lord sand, "Do not be, increase any point This finals, Rakshas, named Krityà, has come from Riss. I will it once, arrange about her".

Mahitag! having and this much, Sri Kristina Ji gave order to the discus Sudar-an, this, "Smite and drive brick this one, and immediately go, burn up the cits of Kai, and return On receiving the command of Han, the discus Sudar-ans smote and put to flight kritja, and, on the mere speaking of a word, went and burnt in Kai."

The subjects fled wandering about in distress, they bittelly abused Sudaksh.

The discus returned, having consumed the city of Siva, he came and told it to Krishna

## CHAPTER LXVIII

Contest between Balaram and the mont of Dabid. The latter is slain

Set SCAADEY II said — Maldraj I am about to give an exact rectaid of the storp, how Balaram, the abode of happeness, the receptage of beauty, Miled the monkey Dubid, ? do you beten attentively. One day Dubid, who was the minuter of Sugray, and the brother of the monkey Mayandraj? and the friend of Bhaumasur, began to say. 'There is a thorn in my mind which perpetually amonys me' Hearing thus, someone asked him, thus, "Maharaj" what is that '! He replad, 'Should I skay him who has killed my friend Bhaumasur, the pain of my mind would depart".

2 Properly Mainda

A S'âkala is a mixture of the ingred ents just mentioned in order to offer sacroft ag to the precipit on of the Satala school of Vedi, teachers. This school scenis to have superached all others. For their text of the R g veda is like only one now extant.

The name is prop my D vivid, double cumming The story is told in the Vishou Purant V zavi

Maharii I having sud this, he immediately advanced in great anger against the city of Dwaraka, laying waste the country of Sri Krishna Chand and harassing the people Some he washed away by pouring down water, some he consumed by raining down fire, some he dashed down from mountains, some he flung mountains upon, some he drowned in the occan, some he seized, bound, and concealed in caverns, the belies of some he ripped up, some he slew with uprooted trees. In this way he was keeping on injuring the people, and wherever he was finding sunts, sages and gods seated, he was running down ordere, urine, and blood At length, in this way afflicting and oppressing the people, he arrived at the city of Dwiraki, and, assuming a minute form, he went and sat on the palice of Sri Krishna Chand Having seen him, all the beautious ones with n the pulace, shutting up the doors, fled any, and hid themselves Then he, having obtained news of Bularam Ji, with this thought in his heart, went on to Mount Rewat .-

"First I will slay Haladhar; afterwards I will take the life of Krishna"

Where Balades Ji was sporting with his wives, O Wahiry! what does he there covertly see? Bularam, having drunk spirituous liquor, and having taken all his wives with him, is indulging in a variety of sports, singing away, bathing, and causing [the others] to bathe, in the midst of a tank Having witnessed this scene, Dubid climbed up a tree, and chattering away and snarling, began to jump and slip about from branch to branch and to play tricks, and began to void ordure and to micturate where there was a vessel full of spirituous liquor, and where all their clothes had been placed. As soon as all the heauteous ones saw the monkey, they timidly eried out, " Wahiraj ! whence has this monkey come, who keeps on terrifying us and voiding excrement and urme on our clothes?" On hearing these words, Balades Ji, coming out of the tank, laughingly threw, a clod of earth, thereupon the [monkey], thinking him intoxicated, sharling very angrily came down. As soon as he came doen he overturned the pitcher full of spirituous houor, which had been placed at the side [of the tank], and tore up all the clothes into shreds. Then, indeed, Balarim JI anguly uplifted his plough and pestle, and the other one becoming as ing as a mountain, advancing to fight against the Lord, stood ready. I rom the one side, the one was wielding the plough and pestle, aid, on the other, the other one [was hurling] trees and hills

Both together are fighting desperately they are not giving back in the least from their position

Mahirly! these two powerful ones, then were fighting fearly by pricting various kinds of femils and strategors, but the very life was a jeing away from the specifiest threat before have

length, the Lord I nowing that they were distressed, smore and overthrew Dubid. As soon is he was dead, gods, men, and saints, and the souls of all were rejoiced, and gnef was dispelled

The gods, swelling out [with joy], are raining down flowers, and are hailing Haladhar with [shouts of] "Victory !"

Having related the vior thus far, Sri Sul ade. Ji said — Mahardj that very monkey had existed from the Treta age, him Baladev Ji smote and released [from existence]. Afterwards, balaram the abode of happiness, having given happiness to all, taking [them] with [him] thence, came into the city of Sri Dwaraka, and related the news of the death of Dubid to all the Ladubanis!

#### CHAPTER LAIX

Sambu endeavours to carry off Lakshmana the daughter of Dunyodhan—He is laken prisoner—Balaram deeasod, his release and on refusel, drags the city of Hastingapu, with his plouth to the bark of the Cangro, in order to drown the whole inhalatants—He forgress the officee, but leaves the city on the tiver shank.

Sat Sukaders, It said —Raji't now I am about to relate the story of the matriage of Lakshirma, the drughter of Dury odhan to wit, how Sambu't next to Hastinapur and married her. Maharaj't shen Lal shimana, the daughter of Dury odhan ke high of all different countries, and prepared it Senjamarar. On obtaining meas of the Suajamara, Sri Krishiau Chandis son who was fored peed from Jamavati and named Sambu also arrived there likang goin there, what does Sambu see?—the kings of various tourities, strong, accomplished, receptacles of beauty, very middigut, we aring excellind tresses and penel studied ornaments, atmed with weapons, in profound silchee, in the midst of the Senjamara, were standing in rows, and behind them, in the same way, all the kaurwas at o. Here and there outside mu ical instruments were sounding, within, merry makers were carrying on reportings, in the midst of all the princess, beloved by the partietts bearing a garland, was moning about, a deletit image

<sup>&</sup>lt;sup>1</sup> Properly Side As the son of kind mally Jambasath. He is of on ment one to Barrin elegents, and was a great allocate of a more high. The Simplicity is accorded to him. The tradition here related to given also in the Vellou in analyment.

like that of the eyes,1 and saying this in her heart, "Whom shall I choose?"

Maharaj I when that beauteous one, amable, the receptacle of beauty, beating the garland, hishfully maving about came before Sambu, he, abandoning thought and reserve, fearlessty seized her hand, seated her in his chariot, and tool, the road [home]. All the lungs remained standing, looking [at each other s] faces, and karna, Drona, Sahya, Bhunfaraa, Duryodhan, and all the other Kaurasa also, at that time, said nothing. Then becoming angry, they began to say among themselves, "See! whit has this one done, who having come into harmony, has produced discord" Karna said. "This is always the way of the Yadubaurs, wherever auspicious business is proceeding they cause nothing but mischief" Sala said.—

"Destitute of caste they have quite recently been existed, having attained royalty, they have become insolent ' \*

On hearing these words all the Kauravas with great wrath, seizing each his weapon, and saying this, rushed to the attach, Let us see how strong he is who, taking the girl from before us shall go forth " and went and surrounded Sambu in the middle of the path 3 Afterwards, from both sides, the weapons began to At length after a certain time of fighting, when Simbu s character was killed and he had abglited, they surrounded and seized him, bound and carried him away. Having stood him in the very centre of the assembly, they asked him, thus, "Now where is thy valour gone?" Having heard this he remund abashed Hereupon Narad Ji came and said to all the Kaurayas as well as Rija Duryodhan, "This is the son of Sri Krishna Chand, named Sambu do not say anything to him what was to be has occurred. Immediately they reserve the intelligence about him, Srl Krishna and Balaram will fit out an army and come, whatever should be said or heard, please say and hear that with them. To trunt a boy is by no means becoming of you. He may or may not have acted with boyish indiscretion ' 4 Mihiraj I having spoken thus, Narad JI took have ande procueding on went to the city of Dwaraki, and, going into the assembly of Ugrasen Raja, stood there

On seeing him all stood up, with heads bowed, a seit was instantly brought and given to him

<sup>\*</sup> Putilimeans a dolf pupper or obstrate creature an daho tide p.; dust the eye per phrase means that abe was a gut I (leheste, dim creature) is entire putil (pupil) of the eyes.

<sup>2</sup> Lift 'mounte lon the head "
2 Loof, Eastwick on 12 It's sentence

This id in more commonly occurs with the \text as in mild with lets in a low line further on Jechane It impars may or may not." Here it means Iterally he did then hed "maple on that is was usu portant with the feel and transact" | 242

On being seated, Narad Ji said, "Mahāraj! the Kauravas, having bound Sambu, have given him, and are giving him, much trouble If non you should go and take thought for him then do so, if not, the escape of Sambu afterwards will be difficult

The Kaurayas have become very proud, they have shown neither respect nor consideration for you.

They have bound the boy as one would bind an enemy "

On hearing these words Raja Ugrasen, very angrily summon ing the Yadubansis, said, "Do you immediately take the whole of our army and march against Hastinapur, and having slain the hauravas and released Sambu, bring him here" On receiving the order of the king, when the whole army was ready to start Balaram Ji, counselling Raja Ugrasen, said, "Maharai | please do not send an army against them, if you will permit me, I will go and complain to them, and will release and bring Samby, let me see why they have seized and bound Sambu Unless I go, the my tery of this affair will not be cleared up

As soon as these words were said, Raja Ugrasen gave permission to Balaram Ji to go to Hastinapur, and Baladev Ji, taking along with him several of the greatest scholars, Brahmans, and Narad the saint, went forth from Dwaraka, and proceeding onwards, arrived at Hastinapur Then the Lord, having pitched his tent in an enclosure outside the city, said to Narad Ji, "Maharai we have encamped here, please go and announce the news of our arrival to the Kauravas ' Having received the command of the Lord, Narad Ji went into the city and announced the news of the coming of Balaram Ja

Having heard, all became attentive, having advanced, they went there to receive him , Bhishma, Karna and Drona went forth together, they took

with them fine clothes and alk robes .

Durwodhan, swing this, hastened, "My preceptor Sankarshan has come "

Hidring related the story thus far, Sri Sukadev Ji said to the king -Maharayl all the Kauravas, having gone into that en closure, met Balaram J., and made him presents, and falling at his feet, with joined bands, offered manifold praises. Afterwards, having applied perfume and sandal, and placed on him a garland of flowers, they spread foot cloths of silk, and had him conducted with a musical procession into the city. Then, having him entertained with food of ere flavours, they sat hear, and made inquiries about the comfort and prosperity of all, and asked, "Mahiraji what is the cause of your coming here?" As soon as this speech had issued from the mouth of the hauravas, Bilaram

<sup>&</sup>quot; No to this metal il am, his mere age " without my being give " unless دوا

like that of the eyes,1 and saying this in her heart, "Whem shall I choose?"

Muhiraj! when that beauteous one, amrible, the receptacle of beauty, bearing the gruland, bashfully moving about came before Sambu, he, abundoming thought and risers, écarlessly seized ber hand, seated her in his chariot and took the road [home]. All the kings remained struding, looking fat each other/s] faces, and Karna, Drena, Salya, Bhunfaraa, Duryodhan, and all the other Kaurvas also, at that time, said nothing. Then becoming angry, they began to say among themselves, "See! what has thus one done, who, having come into harmony, has produced discord! Karna said, "This is always the way of the Yadubansis, wherever auspicious business is proceeding they cause nothing but mischleft?" Salya said, "Salya said, "Salya said," Salya said, "Salya said, "Salya said, "Salya said," Salya said, "Salya said, "Salya said, "Salya said," Salya said, "Salya said, "S

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On seeing him all stood up, with heads bowed, a seat was instantly brought and given to him

<sup>1</sup> Futil means a doll puppet or deheate creature and also the pup 1 of the eye.

The phrase means that she was a justil (deheate al creature) it he the quality (pup 1) of the eyes.

Lit mounted on the head

<sup>&</sup>lt;sup>3</sup> Prof Essiwick om is the sentence

This whom more commonly occurs with the Aorst as in at M tudh to to to
a few hes further on becase it impess may or may not. He either in
the telly be did then hed a mapping that it was unin operated whether he did
or not. See H nell Me nal. p. 142.

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On hearing these words Raja Ugrasen, very anguly summon ing the Yadubansis, said, "Do you immediately take the whole of our army, and march against Hastinapur, and having slain the Kauraus and released Sambu, bring him here." On receiving the order of the king, when the whole army was ready to start Balarian Ji, councilling Raja Ugrasen, sud, "Maharay! please do not send an army against them, if you will permit me, I will go and complain to them, and will release and bring Sambu, let me see why they have seized and bound Sambu. Unless I go, the my try of this affair will not be cleared up."

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<sup>)</sup> No ce the useful idism. Fin mere gays ( malout my being gone ) unless  $1\,\mathrm{gs}$ 

Ji sud, "We have been sent out by Raja Ugrasen, and are come to you to deliver a message." The Kauravas said, "Toll [us what it is]" Baladev Ji sud, "The Râja Ji said, It is not right of you to act antagonistically towards us

You were many, he but one boy, you fought [with him], having abandoned understanding and discrimination,

You intentionally committed great injustice, relinquishing respect for the world, you seized possession of a son I [of Krishna],

Now you have become so proud that you have designedly afflicted him?"

Muhārāj i on hearing these words, the Kaurawas very anguly said, "Balartm Jt enough I enough I do not magnify Ugrasen too much Such things cannot be listened to by us It is only four days since 'nobody knew or respected Ugrasen. Since he made a betrothal in our finity he obtained dignity, now he has sent you to deliver a haughty message to us ! Is he not ash med of himself, in that, having obtained dominion, sitting quietly in Dwaraka, and having entirely forgotten recent events he says whatever he pleases? Is that day forgotten, in which he was associating and cating with cowherds and Gujars 8 in Mathura? We have quielly reaped the fruit of conferring sovereignty upon him, by allowing him to eat with us, and by forming an alliance with him Had we conferred favour on a perfect person, he would have recognized our kindness as long as he had. Some one has truly said that the friendship of the mean is like a wall of sand "

Having related the story thus far, Sr. Sukades, Ji said—Mahriny having stid several such kind of things, Karim Droan, Bhishima, Duryodhan, Suha, and all the other Avuravi, proudily arosesverally, and went to their homes, and Britam Ji, listing to their statements, and laughing force the affair), as their repeating this within his herit. They have become proud of socierizing and power, in that they are uttering such like things, otherwise would they offer these discourtesies to that Ugresu. The Lord of Brahma, Rudar, and Indri to whom [these three] bow the head? Then my mame is not Balades if I do not sink all the Kauravas, with their city, in the Gaoges?

Maharaj! having said this much Baladev Ji with great anger, drigged with his plough all the Kauravas, with their city, to the bruks of the Ganges, and was about to immerse them whereupon being greatly agutated and frightened, all the Kauravas came with joined hands and bowed heads and beseechingly and submissially said, "Maharaj" please forgue our offence, we have come to

<sup>1</sup> For stread sut as Lallu Lal wrote
2 That 1 'only a short time ago

<sup>\*</sup> A case of I apputs formerly notorious for robbery. They came from G is it, leace it er name.

your protection, now please save us, what you shall say we will do, we will ever remain in obedience to the orders of Raja Ugrasen." Raja I as soon as these words were uttered Balfrain's anger was pacified, and the city, which, by drawing with his plough, he had brought to the bank of the Ganges, he placed just there. From that tume Hastmapur has been on the bank of the Ganges, formerly it was not there. Aftermards, they released inchience, conducted them to his house, provided entertainments, and gave his daughter to Sambin, according to Vedic ritual, and in [the matter of] her down he decided much property.

Having recited thus much of the story, Sri Sukadev Ji said — Maharaj in this way Balaram Ji went to Hastinapur, removed the pride of the Kauravas, and released and had his nephew married Then there was delight in the whole city of Dwaraka and Baladev Ji went and evplained to Raja Lgrasen all the

circumstances connected with Hastinapur

#### CHAPTER LXX

harad visits hr shna, and observes his manner of living with his many wives

SRI SUNADEL JI said -Maharai I once it occurred to Narad Ji that it was desirable to go and see how Srl Krishna Chand was practising the duties of a householder with sixteen thousand one hundred and eight wives. Having reflected thus much, he proceeded on and came to the city of Dwaraka Then what does he see outside the city? In some places, in orchards, were standing various kinds of exceedingly lofty trees, flourishing, loaded with fruits and flowers waving about, on these pigeons, parrols, cuckoos, peacucks, and other birds were seated, warbling heart fascinating songs, in other places lotuses were blooming in beautiful lakes, and on these swarms upon swarms of beus were buzzing, on the banks, birds, together with the goose and crane. were making a merry clattering, chewhere, in flower gardens, the gardeners were singing away with sweet melodies, throwing the water bush and low, and drawing water on to the garden beds, elsewhere, at the wells and water pits, wheels and buckets were at work, and at the watering quays crowds on crowds of female water carriers were engaged. Their beauty is indescribable, only by being seen cun it be realized,

Muliaraj! Narad Ji having seen, and having been delighted

<sup>1</sup> lor ladde teat left

with the beauty of the woods and groves, on going into the city, sees exceedingly beautiful golden and jewelled palaces glittering brilliantly, upon these flags and bunners are fluttering, on each gateway garlands and wreaths are bound, at the doors are placed pillars of plantain and golden pots filled with sprouts, from the lattices, windows, and apertures of every hou e the smoke of incense issuing was circling round like a dark cloud, and in the midst of that, golden pinnacles and points were glittering like lightning, in every house worship, recitation, burnt offering, sacrifice, and alms giving was going on, in various places adoration, meditation, songs, stories, and conversation about the Puranas was going forward and here and there the Yadubiusis were seated, holding court like that of Indra, and happiness was diffused throughout the entire city

Having related the story thus far, Sin S'ukadev Ji said to king Parikshit -Maharaj as soon as Narad Ji entered the city, he was delighted, and began to say, "In what palace shall I first of all go, in order that I may find S'ri Krishna Chand? 1 Maharaj I having said this in his heart. Narad Ji at first went into the pilace of S'ri Rukmini It There Sri Krishna Chand was residing that one, on seeing him, rose and stood up Rukmini Ji filled and brought a vessel of water The Lord having washed [his] feet, placed [him] on a seat, and set perfume, lamps and consecrated food [before him], and offered adoration, with joined hands said to Narad Ji --

"Happiness and prosperity follow those men in whose house the feet of good people fall .

You, having come to the house [of me], a householder, for the sake of passing me across [the ocean of existence], are revealing yourself to me"

Maharai t on the issuing 1 of this statement from the mouth of the Lord, Narad Ji, having given this blessing, went into the palace of Jambavati, "Lord of the World1 may you remain long the head2 of S'ri Rukmini" Then he saw Hari engaged in playing chaupar On seeing Narid Ji, as soon as the Lord, rose up, Narad Ji gave a blessing and turned back agrin. Then he went to Satishama's place, and saw Sri Krishna Chand scated and applying oil and perfume. Narad It returned alenth thence, because it is said in the Sastras that at the time of applying oil 3 a king should not salute nor a Brahman bless Afterwards, Narad Ji went to the house of Kalindi, and there he saw that Harr was sleeping Maharaj 1 Kålindi on seeing Nårad Ji, having pressed Harry feet, woke him up The Lord on awakening went near the sage, prostrated himself, and with joined hands said "The feet of the good are like the water of a place of pilgrimage-

1 Tor nika'ne read nika te

<sup>2</sup> That is 'the protector er 'guard an Dit at plied to the body was deemed sopare, see Mann is 13"

wherever they fall they make the place pure" Having heard this, Narad Ji having given a blessing went thence and stopped, and [then] entered the residence of Mitrabinda. There he saw that a Brahman feast was in progress, and Sri krishian playing the host. Having seen Narad Ji the Lord said, "Mahāraj' so jui have done me the favour of coming, please partake of the offering also and give me your learnings, and purity my house." Narad Ji said, "Mahāraj' I am going about a little, [then] I shall return, please feast the Brahmans. I nil come and receive the leavings of the Brahmans. Having spoken thus, Narad Ji took leave, and set out for the house of Sais', and what does he see there? I Sri Biharl, the benefactor of devotes, seated delightedly amissing himself. Having seen this episode, Narad Ji turned back, again. Then he went to Bhadra's place, and say that Haring was [there] eating. Returning thence, he started for the house of Lakshman, and there he saw that the Lord was bathing

Having related the story thus fir, Sri Sukadev Jl said — Makirdy in this way Narad Minn Ji went the rounds of the sutteen thousand one hundred and eight houses, and saw no house without Sri Krishna wherever he looked there he saw Haut engaged in the work of the duties of a householder

Having seen this marvel-

Astonishment came 1 into the mind of Narad, "There is no house without Krishna,

In whatever house I go there is Hari, the beloved, thus has the Lord spread out his pastimes.

In each of the sixteen thousand and eight plus one hundred houses there is the mountain bearer with a beauteous one

Being delighted, the sage, speaking [thus] reflected, "This is your Yogi illusion O Lord of the Yadus!

No one can comprehend it, who can escape from your illusive power? '

Mahir y! when Narad Ji with astonishment, had said these work the lond Sri harshina Chirad the bestower of happines, sai! O Narad do not thou be distressed in the mind, my illustic power is exceedingly powerful, and is diffused throughout the whole world. It is a mates even me, then what power can mether have that he should except from its reach, and, having come into the world not be fashioned in it? 19

"Have compas ion on me, I adu Rie.

that your worship may ever remain in my thoughts and my heart remain subject to your illusion, and not desire sensual

<sup>?</sup> This wife to loss not occur in the die manies. It is a form of the San and e e aw. To come " to thy me as 5 gret bouse.

objects" Raja having said this much, Narad Ji took his leave from the Lord, prostrated himself, and playing on the lute and celebrating [the Lord's] qualities, went to his own place, and S'rı Krishna continued sporting in Dwaraka

## CHAPTER LXXI

Arishna is solicited to release twenty thousand Lings from captivity, and, at the same time, called to a great sacrifice of the Pandavas

S RI S'UKADEV JI said - Maharaj! one day S ri Krishna Chand, at night time, was sporting with Sn Rukmini Ji, and Sn Rukmini Ji was seated absorbed in happiness. She was giving happiness to her eye partridges 1 by looking on the moon face of her beloved one When, in the meantime, the night passed away, the birds chirruped, the dawn overspread the sky the partridge suffered separation, and the male and female ruddy goose were united, the lotus bloomed, the water likes drooped, the moon was deprived of beauty, and the sun's power increased, all people awoke, and began to engage themselves in their various domestic occumitions

Then Rukmini Ji, for her part, quitting Haris side, with modesty and reserve, began to engage herself in domestic duties, and Srf Krishna Chand Ji, having purified his body, washed his face and hands and bathed and become free from prayer meditation, worship, and oblations, and having given various kinds of alms to the Brahmans, and being easy in mind about his daily duties, and having received the morning offering and having eaten it with betel, cloves, cardamoms, mace, and nut meg, and having sent for and dressed himself in elegant clothes and ornaments, and put on his weapons, he went to Raja Ugrasen Then, having saluted [the king], he went into the centre of the assembly of Yadubansis, and sat on a rewelled throne

Maharaj! at that very time a Brahman went and said to the door porter, 'Go to Sri Krishna Chand Ji and say, 'A Brahman dearous of seeing you stands at the door, should be receive the Lord's permission he will come in ' Having heard

The chalor, or partridge, is believed to be fascinated I v looking at the moon Archint or machint, " free from care," because the duties have been properly performed the same meaning all aches to suchit, a easy in mind in the same

Blabby (or Manabled is the rame of a morning offering male to hrishna, nit 'spirt with e'illren us I astunk ren lers it

the words of the Brilunin the door porter went to Bhagnan and said, "Maharaj' a Brahman desirous of seeing you stands at the door, should he receive permission, he will come in" Han said, "Bring him at once" On the words issuing from the mouth of the Lord, the door porter immediately conducted the Brahman before him Upon seeing the Brahman, Sri Krishna Chand descended from his throne, prostrated himself, advanced, and taking him by the hand, conducted him into the palace, and seating him on a jewelled throne beside himself, began to ask, 'Tell me, O Deity! whence his your Houour come, and for what purpose did you set forth?" The Brahman said, "Ocean of Compassion ! I'riend of the Lowly ! I aim come from the country of Magadha, and I bring a message from twenty thousand kings? The Lord said, "What is that?' The Brahman said. " Mahary I the twenty thousand kings whom Jurasandha has forcibly suized and put in manacles and gives, and confined, have most submissively sent this message to you through me -Lord of the I only ' this is ever and at all times your custom, that a hencier the Asiras are annoting your wor sluppers, you, taking incornate form are protecting your devoties O'l ord as you released Prabiled from Hiranyakasyapa, and the elephant from the alligator, 1 just so compassionately now kindly release us from the hand of this most wicked one. We are in great affliction, except you, no one has the power to rescue us from this great calamity and effect our release !

Mahdraj I ex scori as he heard these words, the Lord mere fully said, "O Divinity I now do not be anvious, their anviety is mine". On hearing these words, the Brahman being gratified, began to bless Sri Krishban Chand. In the meantime Norad Ji Chind asked him, "Narad Ji) you are going and coming every white, tell me how are now a days our brother Yodhishlithra and the other five Pandayas? and what are they doing? For some time, we have received no news of them, therefore my though is fixed upon them." Narad Ji said, "Mahdraj I am just come from those very people, they are, naded well and pro parou 3 but at the present time they are very anytous about the preparations for a rip 11 seconfoc, and hour after hour are saving that without the assistance of Sri Krishin Chand our secretic will not be complete, therefore, Mahdraj Ib peleasel

to agree to my proposil,-

First arrange their sacrifice, afterwards direct your steps somewhere else "

Maharāj i on hearing these words from the mouth of Narad Ji, the Lord summoned Udho Ji, and said,—

" Udho! you are my friend, never absent from my mind

Urgent affairs [call me] in both directions, where shall I go first? Tell me, O hero!

go first? Fell me, O hero!

There there are kings in deep misfortune, placing hope on

me they are experiencing distress,
Here the Pandayas together have prepared a sacrifice"
Thus speaking, the Lord addressed him

# CHAPTER LXXII.

Arishna goes to Hastinapur, to consult with the Pandavas about the release of the twenty thousand kings

SRI SUKADEV Ji said - Maharaj I at first Sri Krishna Chand Ji dismissed the Brahman who had brought the message of the kings, with these words, "Divinity | do you go and say to the kings from us, 'Do not be anxious on any account, I am coming speedily, and will release you?" Maharay! having said this, Sri Krishna Chand dismissed the Brahman, and taking Udho Ji with him, went into the court of kings Ugrasen and Surasen, and they laid before them all the circumstances They, having heard, remained silent Hereupon Udho Ji said, "Mahardj do both these things, first release the kings from Jurasandha, afterwards go and prepare the sacrafice , because no one else but a king can perform the ceremonies of a Rajasuya sacrifice, and there are twenty thousand kings congregated there Should you cause them to be released, they would all, expressing grantude, without being invited, go and perform the duties of the sacrifice Mahara, should anyone conquer the ten regions [of the world] still he would not find so many kings congregated together Therefore, this is now best that you should go to Hastmapur meet and consult with the Pandayas, and then do what should be done? 2

Maharaj I having said this much, Ûdho Jî resemed, "Mahârâj 1

<sup>1</sup> Let, "having acknowleged [your good] qualities."
2 chalije and karije are respectful Aer sty not Imperatives (see H nd. Manual p 141).
3 and ka i karid is the equivalent of the Sanskint Future Passive Participle (see Hinh Mat und p 175).

Rajā Jarāsandha is very liberal, and a respecter and worshipper of cons and Brahmans. Whoever goes and asks anything from him receives it, a mendicant does not come disappointed from his place. He speaks not falsely, with whomsoever his word is pledged he, heeps fath. And he has the strength of ten thou-and elephants, his strength is equal to that of Bhimasen. O Lord! if you go there, take Bhimasen also along with you It occurs to me that his death is [to be] through Bhimasen. "I

Having related the story thus far, Sri Sukadev Ji said to King Parikshit -Raja! when Odho Ji had said these words, Sri Krishna Chand Ji took leave of Rajas Ugrasen and Surasen, and said to all the Yadubansis, "Get ready our army we will go to Hastmapur" On hearing these words, all the Yadubansis prepared and led forth the army, and the Lord also accompanied them with his eight queens Maharai! when Sri Krishna Chand, with his family, led his army, with kettle drumming, and went from the city of Duaraka to Hastinapur, the splendour of the cavalcade was indescribable. In front was the stronghold of clephants, on the left and right was the protection of chariots and horses, in the centre was the seraglio, and behind, accompanied by the whole army, and protecting all, Sri Krishna Chand It was coming along Wherever the encompment was, there, for several youanas in extent, a beautiful and pleasing city was formed The kings of various countries, being afraid, severally came, met them, and made presents, and the Lord, perceiving them to be timed, consoled them in every way

At length, moving on in pomp, Hafi arrived with all Ilias followers] near Hastindpur Hereupon someone went to Rijak Yudhishthura and said, 'Uaharaji some lang, leading a great armi, and a mulitude [ef followers], has advanced to your Honour's country. Your Honour should speedily look to it, otherwise you may deem him arrived here. 'Maharaji' on hearing this statement, Raji Yudhishthura, being greatly alarmed, sajing this to his two younger brothers Nakul and Sahndei, sent them before the Lord, "Do you go see what king is coming".

On secenting the king's command,-

Sahades and Nakul saw and returned, and said these words to the king,

"Lord of our lives! Hart has come Having heard [that], the king put away [ali] anxiety

Afterwards with great delight Raja Yudhishthira summoned Bhina and Arjuna, and said "Brothers" do you four brothers advance and conduct Sri Kirshia Chand, the root of jo, "Maharaj! having received the order of the king, and having heard of the arrival of the Lord, those four brothers were greatly pleased, and taking all the essentials for the meeting and prying

respects, and accompanied by the greatest scholars, they went to conduct the Lord with a musical procession. At length, having met eich other with great respect and consideration, and made presents and officer adoration, according to the prescriptions of the Veda, these four brothers spreading silicin foot cloths and spinikling perfume, sandal, and rose water, and showering down silver and gold flowers, and offering meense, lamps, and consecrated food conducted Srf Krishna Ji, and all this followers], with a musical procession, into the city Raja Yudinstiphra having met the Lord, acknowledged great happiness, and esteemed his life's work fruitful. Afterwards, without and within, all met all and showed suitable mutual respect, and gave pleasure to [cach others] eyes. In the houses and outside them there was joy in the whole city and Sri Krishna Chand remained there, and began to give happiness to all.

## CHAPTER LYXUI

Ar shon Ehima and Arjuna vas I Jarasandha in disgu se—Kr shina relates the stories of Harrichandra Randey, and Uddal—Jarasandla is challenged to fight—He fights with Blusan and after a twenty seven days combat he is slat—Arishna performs his funeral obseques, and instala his so i Sabkdey m his place

SRI SUKADEV Jf said —Mahārāy! one day Şri Krishna Chand, the ocean of compassion, the friend of the lovely, the benefactor of worshippers, was seated in an assemblage of sages, saints, Brahimans, and Kshattiyas, when Rāya Yudhishtima came, and beseechingly and humbly, with hands joined and head bowed, said O Lord of Sina and Viranch 9 gods saints sages and chief Vegta are ever meditating on you. You are invisible incomprehensible, and indivisible in one knows your myster.

Saints and chief Yogis worship with undivided attention,

To us, in our very houses you are revealing yourself you feel love for your worshippers

Such sports as you O Mohan I engage in, are not to be comprehended by anyone

The world is lost in illusion, with us you act in the way of the world

<sup>1</sup> V runch 1 a nume of Brd 14 1 or ghât at read d/ 1 out

Those who keep you in remembrance, O Lord of the World'
you regard as your superiors,

You are far from the proud, [but are] the root of life to the truth speaker "

Mahāraj ' having said this, Rajā Yudlushthira resumed, "O Compasionate to the Lowly ' through your kindness, all my desires have been accomplished, but only one desire remains." The Lord said, 'What is that?" The Raia replied, "Mahāraj ' lave this wish, Let me perform a rajanga sacrifice and offer it to you, then I shall cross the ocean of existence." On hearing these words, Sri Krishaa Chand, being pleased, said, "Rajā' this is a good wish which you have made, in this, gods, men, saints, and sages, will all be gratified. This suits everyone, and there will be no difficulty to you in doing this, because your four brothers, Arjuna, Bhima, Nakul, and Sahader, are ver Yamous and exceedingly powerful. In the world there is now no such person who can withstand them. First send these that they may go and, having conquered the kings of the ten quarters [of the world], may bring them into subjection to you, afterwards you may tranquilly perform the sacrifice."

Raia as soon as these words had issued from the mouth of the Lord, Raja Yudhishthira summoned his four brothers, gave them armies, and sent the four of them in the four directions Sahades. It set out for the south Nakul started for the west, Ariuna hurried to the north, and Bhimasen Ji came to the east Afterwards, within a certain time, O Maharaj those four, having, by the power of Hars, conquered the seven dwifes and nine divisions of the universe, and having subjugated the kings of the ten quarters, brought them with them. Then Raja Yudhishthira, quarters, brought them with them joining his hands, said to Sri Krishaa Chand Ji, "Maharai! by your Honour's assistance, this work has indeed been accomplished. now what are your orders?" Hereupon Udho II said, "Incarna tion of Justice! the kings of all countries, for their part, are come , but now there is one, the king of the country of Magadha, Jarasandha alone, who is not subject to you, until he shall become Subject, the performance of even the sacrifice will not be effective Maharai I Jarasandha, the son of Raja Jaindrath is very powerful and famous, exceedingly liberal and virtuous No one has power to withstand him." As soon as Rija Yudhishthira, having heard

<sup>&</sup>lt;sup>1</sup> These vertes are intended to express the different treatment accorded to behevers and unbelierers. Saints even, who rely on their own efforts, meet with no encouragement but the punus are visued by the Lord, to the world every thing is a delission, but to the points the Lord acts as an ordinary mortal. Ugrasen Vasudev and others, because of their devotion are treated as superiors.

Debty means a "valual According to sacest Linda notions of goography the world was formed in the shape of seven concentre circles the central point being Vosit Vers. Each critic of earth was separated from the next by a cucumbate on occas of water. The daught are tometimes reckoned as Low, more or linteen. The "to be dosous mean the dissions of India or blanch could." They see meant in 15 to T. T. T. T. T. T.

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## CHAPTER LXXIII

Krishna Bhuna and Ajuna vis I Jaravandha in disgu se—Krishna relates the store so of Harichandra Raudea and Uddal—Jarasandha is challenged to fight—He fights with Bhuna and after a twenty seen chally combat he sla n—Arishna performs his funeral obseques; and matals his so; Sabadee in his place.

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Saints and chief Yogis worship? with undivided attention ,

you never enter their minds for an instant To us, in our very houses you are revealing yourself you feel love for your worshippers

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These verses are intended to express the different treatment accorded to believers and unbelievers Saints even, who rely on their own efforts, meet with no encouragement, but the pious are visued by the Lord, to the world every thing is a delusion, but to the pious the Lord acts as an ordinary mortal, Ugrasen, Vasudev and others, because of their devotion are treated as superiors

this statement, had become dejected, Sri Krishia Chand said, "Maharly! do not be arruous about anything. Grie the order to me, along with brothers Bhima and Anjuni, and we will either by force or strategem seize and bring him, or kill him! On hearing these words Rajh Yudhishthira gave order to both the brothers. Then Hari took the road to the country of Magadhi, taking them both with him. Having advanced [some distance], Sri Krishia Ji said to Arjuna and Bhima in the way,

"Having assumed the form of Brahmans, let us step forward, let the enemy be slain by fraud or force"

Maharar having said this, Sri Krishna Chand Ji assumed the guise of a Brahman, along with him Bhima and Arjuna also took the guise of Brahmans All three [of them] having made the tripund,1 and taken a book under their arms, arrayed in brilliant, handsome forms, they went along either as the three embodied qualities, truth, passion, and darkness, might be going along, or as the three times, [past, present, and future] At length in the course of a certain time, travelling on, they arrived in the country of Magadha, and at mid day stood at the gate of Rul Jara sandha Having seen their disguise, the door keepers went and said to the king, "Maharaj ! three Brahman guests, very splendid, great scholars, exceedingly learned, are standing at the door in want of something, what is the order for us [with respect to them]?" Maharaj on hearing these words, Raja Jarasandha rose and came, and saluting the three, conducted them very courteously into the house. Afterwards, having serted them on a throne, he himself stood before them with joined hands, and, having looked upon them and reflected much, he said,-

"The mendicant who comes to the door, that guest is called

a great king,

You are not Brahmans, but powerful warriors, nothing deceptive is worthy,

The deceiver who comes in deceptive appearance may deceive and go away, [but] is not called honest, Your martial lustre is not concealed, you appear to be

mights heroes and braves.
You are three glonous brothers, bestowers of boons, like

You are three glorious brothers, bestowers of boons, like Sixa, Viranch, and Harr,

By mental inference I have comprehended [you], do you, O distinties I relate particulars of yourselves I will do whatever you may wish, I will not swerve from my

word,

A be tercus person never speaks falsely, he does not keep

back we'lth, body, or all he possesses

Ask [wint you piewe] that very gift I will give—son, wife, possessions, or life."

I The triand are the three bur rootal masks drawn with the ashes of cowfling which are the cut regular of marks of a worth 11er of 5 %.

Mahiraj 1 on hearing these words, Sri Krishin i Chand Ji said, ' Maharai ' once on a time Raja Harischandra, whose fame is still spread throughout the world, became very munificent at one time, in the country of Hart-chandra, a fimine occurred, and, being without food, all the people begin to die, then the king, selling all that he possessed, began to feed them all. When the wealth of country and city was gone, and the king was desti tute, one day, at evening, he had sat down lungry with his family, in this plight, Visy mutra cume, and in order to test his futhfulness, said these words, 'Maharia I give me wealth, and take the reward of giving a daughter'. On hearing this speech, he brought all that was in the house and gave it. Again the Rishi said, 'Maharaj i my object will not be effected with this amount' Then the kine sold his male and female servants, and brought the money and gree it, and having parted with wealth and attendents, a Rhout money and without servants, he remained with [only] wife and son Agun the Risht said, Image of Justice! my purpose is not effected with this money. Now to whom shall I go and beg? No one in the world appears to me more wealthy, virtuous, and liberal than thou Ics, there is a Chandala a named Supach, a receptacle of illusion, tell the, then, shall I go ask wealth from him? But there is shame in this also, masmuch as, having asked from so liberal a king [15 100], what shall I beg from him?' Mahàrà)! on hearing these words, Raja Hari chandra, taking Vissamitra along with him went to that Chandala's house and he said to him 'Brother! do thou keep me in pledge for a year, and tulfil this one's desire! Supich answered-

'How will you do my drudgery? How will you remove passion and darkness from the mind?

You are a king very glorious and mighty, mine is merely low drudgers

Maharat my work is this to go and watch in the graveward. and should a corpse come, I levy a tax on it, beyond that I take care of my own household If this can he [done] by you, I will give money and keep you in bond The king said, Good! I will serve you for a year, do you give this one the money! Maharal as soon as this statement had issued from the mouth of the king, Supach counted out the money and gave it to Visvamitra, who accepted it and went to his house, and the king remaining there, began to perform his service. After some 1 The pathetic story of Hanschandra is told in the Attarera Brahmana and in

numerous more modern forms It is one of the oldest of Indian traditions, and dates beyond the Vedic period itself ates beyong the venic persons are also of bestowing a daughter in marriage.

3. A Chandala is the lowest of the castes produced from a 5 udra lather and a

Alman mother
That is one so wealthy that he may be called a very recupiacle for worldly

property the whole of visch is esteemed mere ill is on

time, becoming subject to Fate, Raja Harschandra's son Ro hitaswa dred The queen, taking the corpse, went to the burning place, and as soon as she had constructed the pyre and was beginning to perform the ceremony of burning, the king came and demanded the tax

The queen, being pained and distressed, said, 'Behold, and reflect in your heart, O king I

This is your son Rohitaswa, and for paying the tax I have nothing else with me than this cloth which I stand here wearing The king said, 'I have no power in this matter employed on my master's business Should I not do my master's work, my truth would depart' Maharaj on hearing this speech, when the queen placed her hand on the border to take off the cloth, the three worlds trembled Immediately, Bhagwan, having seen the rectitude of the king and queen, first sent a chariot, and afterwards having revealed himself, released all three [from further transmigration] Mahar j' when Vidhata, having revivined Robitaswa, and seated the king and queen with their son on the chanot, gave the order to go to Varkunth, then Raji Harischandra, joining his hands, said to Bhagwan, 'O Friend of the Lowly! Purifier of the Fallen! Compassionate to the Poor! how can I go and enjoy repose in the Vaikunth abode without Supach?' Having heard this speech, and knowing the design of the king's heart, Sri Hari, the benefactor of worshippers, the ocean of compassion, caused Supach also, together with [his whole] city, to cross [the ocean of existence] along with the king, queen, and prince.

On that side, Harischandra obtained the immortality, on this side, for ages and ages his fame has descended "

Mahārai I having imparted this matter to Jurāsandha, Srī Krishna Chand Ji said, "Maharaj' hear further that Raidev performed sich a penance that for forty eight days he genained without drinking water, and just as he say down to drink, a certain thirsty person came. He did not drink the water hirself, he gave it to that thirsty man. By that gift of water he obtained salvation Again, Rāja Bah gawe munifecent alms, therefore he obtained the soveregnty of Pātal, and to the present time his fame has come down to us. Again, observe that Uddil the sanit was [accustomed to] eat at [intervisof] sir months. Once at his sening time, a certain guest came to his house, he did not eat his food himself, but fed the hungry one with it, and died of that very state of hunger fan which he was? I rinally, by conferring that alms of food, he mounted a chariot and went to Vakunth.

"Agam, on one occasion, Raja Indra taking all the gods with him, went and said to Dadhich, 'Maharaji we cannot now escape from the hand of Vritasur, if you should give its [one

of 3 our hones, we shall scape from his hand, otherwise it will be difficult to exame, because without a weapon of 3 our bone, he in no use will be killed! Maharaj on hearing these words, Dadhichi, having caused his body to be licked by a cow, extracted his thigh hone and gave it. The goals rook it, and formed a funderbolt from that bone, and Daddichi having lost his hie, obtained a dwelting in Visikoud.

Such were the boundless givers, whose fame is celebrated in the world."

Rajal having spoken thus, Sri Krishna Chand Ji said to larasindho, "Maharay! as in other former ages there were magnammous liberal sovereigns, so now, in these times, are you as formerly they fulfilled the desires of suppliants, so do you now fulfill our hopes

It has been said, What has not a suppliant asked? what would not a liberal man give?

He is not coverous of house, son, or wife, he gives body and head, and acquires moon?"

As soon as these remark, issued from the mouth of the Lord, Jamasandra said, "The supplimit feels not the pain of the garer, still the liberal and constant abandons not his nature, whether he obtains in it happiness or misery Lo! Hart, deceitfully, becoming a draft, went to Raja Ball and asked three paces of ground. Then Sukra! cautioned Balt, still the king did not go from his promise

He gave the earth, along with his body, he has become famous in the world,

What fame has the beggar Vishau acquired? Having taken all, he still acted perversely

Hence do you first declare your name and purpose, then I will give what you shall ask I am not speaking fabely? I st Krishna Chand said, "Rayat we are soldiers, my name is Vaudes." You know me very well These two are Arjuna and Blinna, my paternal cousns. We are come to fight with you, please fight with its, we are come to said, this soid, we ask nothing self. Mahara! I having heard this from Sri Krishna Chand Ji, Jara sandha laughnigh said, "Why should I fight with the? I thou hast already fled from before me, nor will fight with Arjuna enter, for he went to the Valath country deguised as a female There remains Bhimsen, if you say so, I will fight with firm, he is my equal, in ohme attaches to me in fighting with hum, he

First do you all eat food, afterwards fight in the wrestling arena"

Having given them food, the king came forth, and sent to call Bhimsen thither

<sup>1</sup> Sukra is the planet Ve me-

He gave his own club to him, and took another club himself,

Where the circle of spectators was formed, Murân went and sat,

There Jarasandha and Bhima stood up simultaneously, With helmets on their heads and loin cloths tucked in their

appearance was that of jugglers 1

Malatraj! when those two heroes, striking their arms, extending their clubs, changing their attitudes, and swaying from side to side confronted each other in the arena, then it appeared as though two furnous elephonts had rushed on each other. At first Jarásindha said to Bhimasen, "Irist do thou strike with the club, because thou, taking the guise of a Braliman, came to my door, hence I will not strike the first blow at thee." Having heard this Bhimasen said, "Rājā! between you and me there is a fair fight, wherefore this understanding is unnecessary, let who will strike first." Mahārāj! those two heroes having mutually made there rumarks, struck with thur clubs simultaneously, and began the fight.

Fach watching his opportunity, striking blows left and right,

They protected their bodies and leaped, and stood firm, they funced and fought club with club

With a clashing of blows, the clubs dashed together, there arose a noise and great uprour

Having related thus much of the story, Srl Sukadev JI said to King Parikshit - Maharaj I in this way those two powerful men were waging fair fight all day long and at evening, coming home, they are together and reposed. Him constantly fighting on twenty seven days were consumed. Then, one day, at their fighting time, S.ri Krishna Chand. Il reflected in his heart, thus "This one will not thus be killed, because when he was born then he was produced as two linkes. At that time the female demon Jar's came and closed the mouth and nose of Jarasandha then the two halves were united. Having heard this news, his father Jaindrath? summoned astrologers and asked them what the boy's name should be, and what he would become The astrologers said, 'Mahardy I his name is Jarasandha and he will become very lamous undecaying and immortal. As long as his unction shall not be rent apart, he will not be slain by anyone Having said this the astrologies took leave and departed " Mahleli ! Sel Krishna II hwaig reflected within himself on this affair, and having imparted his strength, he split a straw and indicated to Bhimssen by this sign that he should split him up in this way. On this finit of the Lord, Bhimasen sexed Jura

" The name neg sen an Egiaf mitagent ban & tauf u er

The verb didded is a local form of find meaning to be or to and I had didn't ever along to force saked

saudha and flung him down, and plung a foot on one thingh, he are red the other foot with his hand, and nore linn up as amone would split up a tooth cleanung tick. As soon as Jarlandha was dead, geds, men and Gambarvas begun to play drums, kettle-drums, and fifes, and to rain down flowers, and to raise the soft "Victors" and mercy and cuntry having departed, jow was diffused throughout the whole city. Then Jarlas individuate came crying bitterly and stood before Sri Krishia Chand Ji, and journing her hands said, "Happiness! Jappiness! to you, O Lord" who have done such an act." You have taken the hid of him who gave you everything. Such is the fininghap you are showing to the person who entrusted! to you his son, his wealth, and his bods.

Assuming a deceitful form you practised guile and violence, by coming into the world you have acquired this zeroes."

Mahiri) When Jarksandha's queen, having come before the Abode, of Compression, compression tech's with jounch haids, had thus be seechingly spoken, the I ord, being pitriul, first performed Jarandha's obseques, and afters and summoned his son Sahadas, gave him the mark, of soercingnty, placed him on the throne and said, "Son!" rule with justice, and protect sages, taints, cows, Brithmans, and your subjects generally.

## CHAPTER LXXIV

The twenty throughd kings are released by kribha and are directed to be present at the sacrifice of the Landavas

Sal Synapry II and — Mahārāy! having scated him on the throne, and counsided him, Sri Krithin Chand II said to Sahāde, "Rājā! now do you go and fetch those kings which your father keft shut up in the case of a mountain" On hear ing this direction from the mouth of the Lord, Sahādes, the son of Jarāsandha, willingh went to the cavera, raised the stone from its mouth, brought forth the twenty thousand eight hundred kings, and led them before Han. On their coming, wearing manacles and gives, with iron chains on their necks, malk and hair elongated, their bodies emacated, mind siturbed, in filthy give, all the lungs, standing in rows before the Lord, with joined hands beseechingly said, "O Ocean of Compassion!"

For samatr/s read samarAtt
lbat r, compassionating her his band s fate

Friend of the Lowly 1 you, coming in good time, have borne us in remembrance, otherwise all had died. We have obtained a sight of you, life has come into our souls, our late misery is all passed away."

Mahâraj on hearing these words, the Ocean of Compassion, S'rı Krıshna Chand, had no sooner looked on them than Sahades immediately led them away, and had the manacles, gyves, and fetters struck off, caused them to be shaved, washed, and bathed, fed them with food of six flavours, dressed them in clothes and ornaments, equipped them with weapons, and had them again conducted before Hari Then S'ri Krishna Chand Ji, be coming four armed, and bearing the shell, discus, club, and lotus, revealed himself to them As soon as the kings saw the form of the Lord, they joined their hands and said, "Lord I you free the soul from the hard bond of the world, what was difficult to you in freeing 1 us from the bond of Jarasandha? As you kindly have released us from this difficult bond, so now, please, having taken us from the house like well, free us from desire, anger, covetous ness, and fascination, that we seated apart may meditate on you, and cross the ocean of existence"

S'rı S'ukadev Jı satıl -Raja! when all the kings had spoken words so imbued with knowledge and self abnegation, Sn Krishna Chand Ji, being pleased, said, "Listen I those in whose mind is my service without doubt will obtain faith and salvation The mind alone is the cause of bondage and release, to him whose mind is steadfast, house and forest are alike. Be not anxious on any other point, stay at home happily, and rule with justice cherish your subjects, continue in the service of cours and Brahmans, do not speak falsely, abandon desire, anger, covetousness, and pride, worship Hari with willing devotion, then undoubtedly you will obtain the highest dignity He who has come into the world and indulged in pride, has not lived long

Lo I whom has not pride destroyed?

He 2 was celebrated as having a thousand arms and being extremely powerful, but Parasuram destroyed his strength

King Venu became Ravans, he went [to destruction] with his pride .

Bhaumasur, Vanasur, and Kaus, were extrepated by pride Let no one indulge the pride of wealth, he who abandons pride becomes fearless"

Having said this much, S'ri Krishna Chand Ji said to all the kings, " Now do you go to your homes, rejoin your families, settle your royal affairs, and before our arrival there, come · quickly into Hastinipur, to a Rajasuja sacrifice at Rija Yudhish thira's place ' Maharail as soon is this direction had issued

I for chiturn treat chiturana This allu let to Schastarjun, see Clay LANNII

from the mouth of Sri Krishna Chand Jl, Sahldad, immediately prepared all the articles necessary for the departure of all the large. They accepting them, took have of the Lord, and each went to his own country, and Sri Krishna Chand Jl islos, taking Sahader with him, went thence with Bhims and Arjuna and, proceeding omwards, arrived with delight and good fortune at Hastinfipur. Afterwards the Lord went to Rajl Yudhishthra, and related to him the news of the death of Jirasandha, along with the circumstances of the release of all the kines.

Having related thus much of the story, Sri S'ukadev, It said to king Parikshit — Mahārit just as Sri Krishna Chand Ji, the root of joy, reached Hastinapur, all those kings, bringing their armies with presents, arrived also, and having been presented to Baja Yudhishthira, and having given complimentary presents, by direction of Sri Krishna Chand II, the engined around Hastina

pur, and came and assisted in the work of the sacrifice.

### CHAPTER LXXV

Indhishthira's great eacrifice—S'hupat abuses Krishia and is slain by the discus
—Duryodhan is dissatished, but conceals the feeling

SRI STAADES J. said —Rajā! I am about to relate how Rajā I udhishthira offered sacrifice, and Sriupal was killed do you listen attentively. As soon as the twenty thousand eight hundred kings went then as many other surrounding kings as there were, whether Survabansis or Chandrabansis all came and presented themselves in Hastmapur Then Sri Krishna Chand and Raja Yudhishthira unitedly made arrangements for all the kings with all possible courtesy, and allotted a separate office in the sacrifice to each of them Afterwards Sri Krishna Chand It said to Raja Yudhishthira, "Maharaj! we five brothers—Bhima, Arjuna, Nakul, Sahadev, and myself-taking with us all the kings, will do the extraneous work, and do you, please, summon sages, saints and Brahmans and begin the sacrifice " Maharai ! on hearing these words, Raja Yudhishthira, having invited all the sages, saints, and Brahmans, said, "Maharajas 1 please order whatever things may be needful in the sacrifice" Maharai as soon as this was said, sages saints, and Brahmans, earnestly con sulting books, wrote down on a sheet [of paper] all that is required for a sacrifice, and the king that instant sent for it and had it placed before them The sages, saints, and Brahmans unitedly constructed the altar All the sages, saints and Brahmans of the four Vedas, having spread their seats in the

midst of the altar place, sat down. Then, having become purified, Raja Yudhishthira also came with his wife, the shirts of their garments being fistened together, and sat down, and Dronacharya, Kripacharya, Dhritarashtra, Duryodhan, Sisupal, and as many other warriors and great kings as there were also came and sat down The Brahmans having pronounced the benediction, and caused Ganesa to be worshipped, offered a jar of water,1 and invoked the [mine] planets. The king selected for the ceremony Bharadwaja, Gotama, Vasishtha, Visyamitra, Vamadeva, Parasara, Vyasa, Kasyapa, and other very great sage, saints, and Brahmans, and they recited Vedic texts and sum moned all the gods, and having caused the king to take the vow of sacrifice,2 began the burnt offering

Maharai having recited the various texts, the sages, saints, and Brahmans began to offer the oblations, and the gods, mani festly extending severally their hands, began to receive them. Then the Brahmans were reading the Vedas, and all the kings were bringing and presenting the apparatus for the burnt offering and Rija Yudhishthura was making the offering, hercupon the sacrifice was peaceably completed, and the king gave the final oblation Then gods, men, and saints all began to utter praises to the king, and Yakshas, Gandharvas, and Kinnaras, began to play severally on instruments, to sing praises, and to rain down

Having recited this much of the story, Srl Sukidev Ji said to King Parikshit - Maharai! having been freed from the sacrifice, Raja Yudhishthira summoned Sahadev Ji, and asked him,-

"Who should first be worshipped? to whom should unbrol all

rice and forehead marks be given? Him we should norship Who is the greatest of gods? howing the head "

Sahadev J1 said, "Maharaj1 the god of all gods is Visible) no one understands his nature, he is the Lord of Brahmi, Rudri and Indra, him we should first worship with bound head. As by applying water to the root of a tree all the brinches by come flourishing, so by worshipping Hart all the gods are gratified. This one is the creator of the world, and this one creates, preserves, and destroys His sports are endless, no one knows their end This very one is the Lord, the invisible, incomprehensible, indestructible At his lotus feet continually serves Kunala, who has become his servant. For the sike of worshippers he has again and again taken incarnate form, and having assumed bodily form acts in the manner of the world

<sup>1</sup> This is an offering to the gods. Five twigs are placed in the vessel one of each of the I llow me frees - Faus retireus (Leejul) Tuus und ci (Banyan). Freus glomerita (h., ) Mimosa albala (Nessa) and Wingsf ro ind ca (Man, ) Yes vecent ng certan gitts in al re

han ala is a mar ouf if e goddess Laks mi

He calls us 'brother,' and comes while we are serted at home, he causes us to lost ourselves in his illusion,

Great fasculation and affection cruses us to forget, we regard
God as a brother,
As the appears are then him a his workly should be the

No one appears greater than him; his worship should be the first?

Maháraj 'on hearing these words, all the sages, saints, and kings cried out, "Rāja 'Sahadu. If his said the truth, Hari alone is worth of our first adoration". Then, indeed, Rāja budhishtura placed Sri Krishia Chand Ji on the throne, with bir eight queens, and worshipped him with sindal, rice, flowers, incense, lamps, and consecrated food, afterwards he worshipped all the gods, viges, soints, Brahmus, and kings. He drissed them in variously coloured garments, and made, forehead marks of sandal and saffron, he decorated them with floral guilands and having applied performes, the king, as was fitting, gratified them all. Sri Sukadev, Ji said—Raja Chandi

In worshipping Han all were happy, [but] Sisupil's head was bent to the earth

For some time, then, he, with head bent down, remained reflecting, meditating something in his heart. At length, under the domination of Fate he anguly descended from the throne, into the middle of the assembly, and shamelessly and fearlessly said, 'In this assembly, there are Dhytardslutra, Dury odlan, Bhishim, Karia, Pronchelya, and others, all most wive and honnurable, but, on the present occasion, the dignity and judgment of all his been destroyed. The very greatest of saints remain neglected and the son of the cowherd Nand has been worshipped, and no one has said any thing. He who, having taken both in Bril, at the orts of the cox herd lads, has received, in this assembly, greatness and dirdship.

All are thought'essly calling him great, they are giving the power of Lord of the Gods to a crow?

He up on made friends with conherdesses and conherds, his been constituted by this assembly as the very holser, he who stole from every house and ate milk, curds, butter milk, and butter, his praze has been sung by all unnelly, he who received alms on roads and at landing places here has been honoured he who by force and fraud, has enjoyed others wives him all have unanimously, accorded the first forchead mark, he who abolished the worship of Indra in Bray and established that of a mountain, afterwards having canved all the unaternals for worship to brought to the mountain, himself by astratagen devoured them.

<sup>&#</sup>x27;The phrase batte rake left seated amplies that no not ce is taken of the

<sup>&</sup>lt;sup>2</sup> For kd<sub>2</sub> the read kdg h: Eastwick has been betrayed into a mistranslation here by a m print | Pand t loga thyan Visia prints the word correctly

yet he was not ashamed, he whose genealogy, parentage, family, and duties are unsettled, him all have honoured as the Invisible

and Indestructible one"

Having related thus much of the story, S'n Sukadev Ji said to King Parikshit -Maharaj I in this fashion, being in the power of Fate, Raja S'isupal was uttering various offensive remarks, with respect to S'ri Krishna Chand Ji; and S'ri Krishna Chand Ji was seated on the throne in the midst of the assembly, and was listening and drawing a line for every statement made Hereupon Bhishma, Karna, Drona, and the great kings, having heard the reproaches against Hari, very angrily said, "O fool! thou, seated in the assembly, art disparaging the Lord in our presence! O hase born be silent, otherwise we shall immediately dash thee down and kill thee" Maharai having said this, each took a weapon, and all the kings rose and hastened to slay Sisupdi. Then Sri Krishna Chand, the root of joy, restraining them all, said, "Do not use your weapons against him, stand still and behold, he is being destroyed by his very self. I will endure from him a hundred offences, because I have promised [to do so]. I will not endure more than a hundred, and therefore I am drawing these lines"

Maharaj I on hearing these words, all of them, joining their hands, inquired thus of Sri Krishna Chand, "Lord of Compas sion! what is the secret of this, that you will be pleased to tolerate a hundred offences from him? Please kindly explain that to us, in order that the doubt of our hearts may depart" The Lord said, "When he was born he had three eyes and four arms Having heard this intelligence, his father Raja Damaghosh sum moned the astrologers and greatest Pandits, and asked thus, What sort of boy is this? Reflect on this matter and answer me On hearing the words of the king, the Pardits and astrologers, having pondered on the sacred works, said, 'Maharaj ! he will become very powerful and famous And this also comes from our meditation, that he will be killed by him from meeting whom one of his eyes and two of his arms will fall down' Having heard this, his mother Mahadevi, the daughter of Surasen, and sister of Vasudev, my aunt, became greatly dejected, remained day and night in anxiety solely on account of her son

There some time, on one occasion, taking her son she came into Dwarsha to her father is louse, and presented him to vil of them. When he was presented to me, and one eye and two arms fall down, my auni, bunding me by a promise, said 'this death is fto be] through you, you will not say, him, I ask this aims from you. I said, 'Well I will not take note of a hundred of his offences, after that, [if] he shall commit a fault, I will kill him! Having taken this promise from me, my aunit took leave of all, and saying this fto herself], went home with her child, 'How should he commit a hundred offences that he should de to by the

hand of Krishna 11"

Maharaj I having related this much of the story, Sri Krishna Ji,1 having effaced uncertainty from the minds of all the kings, counted the lines which he had drawn at each offence. On counting them they were exceeding a hundred. Then the Lord commanded the discus Sudarsan, and that immediately cut off the head of Sisupal A light which issued from his carcase rushed for a time to the sky, then returning in the sight of all, entered the mouth of Sri Krishna Chand. Having seen this exploit, gods, men, and saints began to shout "Victory ! Victory !" and to rain down flowers Then Muran, the benefactor of worshippers, gave him athird deliverance, and performed his obsequies

Having heard thus much of the story, King Parikshit asked Sn Sukadev Ji thus - Maharail in what way did the Lord give him a third deliverance? Please explain that to me Sukadev Ji said -Raja' once he was Hiranyakasi apa then the Lord, taking incarnate form as Narasinha, caused him to cross [the ocean of existence], a second time, he was Rayana, then Hari, assuming the Rama incarnation, released him, now this is the

third time, hence it is the third deliverance

Having heard this much, the Ling said to the Saint - Maharaj ! now tell me the continuation of the story SnSukader Ji said -Raja! on the completion of the sacrifice, Raja Yudhishthira bestowed dresses on all the kings and their wives, and gave un numbered gifts to the Brahmans It was the work of Raja Dur Jodhan to distribute the presents at the sacrifice enmity, gave many instead of one, thereby he obtained renown still he was not satisfied

Having related this much of the story, Sri Sukades Ji said to Aing Parikshit -Maharaj' as soon as the sacrifice was completed, Sri Krishna Ji took leave of Raja Yudhishthira, and with his whole army and family proceeding on from Hastinapur, went to the city of Dwaraka On the Lord's arrival, rejoicings began in

every house, and joy was in the whole city

## CHAPTER LXXVI

Explanat on of Duryodhan's veration-He makes himself a diculous and retires ın anger

hing Parliabilit said -Maharaj! everybody was pleased with the Rajasuya sacrifice but one, Duryodhan, was displeased what was the cause of this? Explain that to me in order that the

For Artihna Ji se read Artihna Ja ne

This ep sode is fully related to the Mahahharata Sabha parvan 1418 1627 where the part culars are more clearly stated fle represents the oppost on which the estables ment of the krishna et it encountered

perplexity of my mind may depart Sri Sukadev Ji said -Rajal your paternal grandfather was very wise. He gave in the sacrifice, duties of such a nature and to whom he saw [they were appropriate] He made 1 Blifma superintendent of the food preparation, he placed Sahadev over the religious ceremonies, Nakul was to bring the money, Arjuna was appointed over the attendance, Sri Krishna Chand Ji took the work of washing the feet and removing the orts and the platters , to Duryodhan he gave the work of distributing the wealth, and he allotted some separate office to all the kings who were there Maharail all of them were performing the labour of the sacrifice guilelessly, but one, Raja Duryodhan alone was doing the work decentfully, therefore he, instead of one was taking several, having fixed this idea in his own mind that "Should their trea sury be exhausted there will be dishonour" By the favour of Bhagwan there was no dishonour, there was, on the other hand, reputation. On this account he was displeased, and this also he was not knowing that there was [the auspicious mark of] a wheel on his hand, [by which] if he gave one rupee, four would be collected fin its place]

Having recounted this much of the story, Srl Sukadev Ji said -Raja ! now listen to the sequel of the story On the departure of Sri Krishna Chand Ji, Raja Yudhishthira, having entertained all the kings with food and drink, and given them dresses of honour], very courteously dismissed them. They severally ar ranging their armies, set out for their respective countries. Afterwards Raja Yudhishihira, taking the Pandavas and Kauravas with him went with a niusical procession to bathe in the Ganges Having reached the bank, he prostrated himself, applied dust [to his body ] sipped water, and entered the river with his wife. All bathed with them. Then having buthed and washed, and com pleted the twilight worship, and having put on clothes and orna ments, accompanied by all, where does Raid Yudhishthira come? -but to where Maya the Danya had erected a very beautiful jewel studded golden palace Maháráj ! having gone there, Rajá Yudhishthira reclined on a throne. At that time, Gui lharvas sang his praises, and bards and panegyrists recounted his fune In the mid t of the assembly dancing girls were dancing, outside and mode the house merry makers were singing, playing instruments, and making festivities, and Riji Yudhishtlari's court was like the court of Indra Hereupon on obtaining news of the arrival of Rha Yudheshthira Rha Duryodhan also pretending described friendship, came there very ostentationsly to meet him

Having rehearsed the story thus far, Srl Sukadev Jl said to king Parikshit —Mahārāj i in the midst of the square, Maya had so contrived affairs, that whoever was going there was fancying that dry land was water, and water was dry land. Maharay when Raja Duryodhan entered the palace having sten dri ground he had the fancy that it was water He drew together and raised up his clothes. Then advancing further and percenting nater, he was under the deception that it was land As he put forward his foot, his clothes were wetted Having witnessed this action, all the people of the assembly burst out laughing Raja Yudhishthira having stopped the laughter, turned away his face Maharaj on hearing the laughter of them all Raja Duryodhan being exceedingly ashamed, angrily turned and went back Having sat down in [his own] court he began to say Having acquired the might of Krishni Yudhishthira has become exceed ingly proud to day, seated in his court he turned me into ridicule. I will be revenged on him and will break his pride then is my name Dury odhan otherwise it is not

#### CHAPTER LXXVII

Salva obla na power from S va to reverge S lapal s death-He a coults Du fraka and commiss great bavec-Arishna comes to the rescue but falls under S alwas illus ve power-At last fiers h meelf from it and stays S alwa

SRI SUKADEV Ji said -Mahárai! when Sri Krishna Chand and Balaram Ji were in Hastinapur a Doitya named Sālwa a com panion of Sisupal who at the marriage of Rukmim had received a blow from the hand of Sri Krishna Chand It and fled began to perform austerines to Mahadev Ji having said in his heart, Now I will take my revenge on the Yadubansis

He conquered his sensual organs making all [of them] sub missive he endured hunger and thirst and all seasons In this manner he began to perform austerity keeping in

remembrance the feet of Mahadev Ever on rising he took a handful of sand and ate it fixing

his mind on Siva he performed dreadful austernty A year was passed in this way then indeed Mahadev con

ferred a boon [on hun] From henceforth thou art become undecaying and immortal

and a chariot of illusion will be made and given to thee by the Daitya Maya that will convey thee wherever thou wishest to go it will have power to go to all places in the three worlds through my gift like a vehicle [of the gods]

Maharat when Sadisiva Is had conferred the boon a chariot came and stood before him. He having bowed to Siva II mounted the chariot and rushed violently to the city of Da araka

Having gone there, he began to stir up against the inhabitants of the city various kinds of injuries Sometimes he was raining down fire, sometimes water, at times he was tearing up trees and casting them on the city, at times [he flung] mountains. Through fear of him, all the inhabitants of the city, being exceedingly frightened fled, and went and ened out to Raja Ugrasen, " Justice! O Maharaj! a Daitya has come and has stirred up great turmoil in the city If he shall [continue] this sort of violence, no one will remain alive" Maharaj 1 on hearing these words, Raja Ugrasen summoned Pradyumna and Sambu, and said, "See! this Asura, watching the back of Hari, has come to give prin to my subjects, devise some remedy for this" Having received the command of the king, Prady umna Ji, taking the whole army, and seating himself on a chariot, went out of the city, and stood ready to fight, and perceiving that Sambu was alarmed, he said, "Do not be anxious about anything, by the puissance of Hari I will overthrow in a moment this Asura." Having made this remark, Pradyumna Ji, having taken the army, seized his weapons, [but] as he confronted that [Asura] the latter exercised such illusive power that day became very dark night Pradyumna Ji immediately discharged refulgent arrows, and removed the great darkness as the sun's refulgence removes a fog. Then he shot several arrows so that that [Asura's] chariot was knocked about, and he, confusedly, was sometimes fleeing away and sometimes returning, and raising up a variety of demoniacal illusions, was fighting and giving great annoyance to the subjects of the Lord

"Having related thus much of the story, Sri Sukadev Ji said to King Parikshit — Valhafaj! Here was indeed a fierce fight on both sides, when, in the midst of it, all at once Dubid, the minister of the Datiya Salwa, came and so struck Pradyumm Ji on the chest with a club that he full down smacles. On sexing him fall, that [Dubid] shricked out, "I have slain Pradyumm I the son of Sri Krishna!" Valhafaj! the Yddavas, for their park, continued the great battle with the Rakshasas. Thun Dink, the charoteer's son, sexing that Pradyumm Ji had famed, placed him on a chariot, and fied with him from the battle, and bryught him mit the city. On regaming consciousness, Pradyumm Ji had farahy untural for the city. On regaming consciousness, Pradyumm Ji was the city.

angrily said to the charioteer,-

"It was not right of you, knowing me to be senseless, to make me fice [from the field]

Quitting the field, thou hast brought me home, this is not the act of a hero. There is no one in the Yadu family who would abandon the

field and fice

Didst thou see me flying anywhere that thou to day hast brought me flying from the bittle? Whoever hears of this aftair will ridicule and despise me. Thou hast not perferined this act well, in that needlessly thou hast fixed [on me] the mark

of disgrace" Mah'irai on hearing these words, the charioteer descended from the chariot, and standing before him, with joined hands and bound head, said, "O Lord " you are conversant with all polity; there is no duty in the whole world with which you are unfamiliar It is said ---

'The hero in a chariot who falls wounded, him let the chanoteer take out fof the battle ],

The charioteer who, being wounded, falls, the chariot rider should save and bear away '

An exceedingly heavy club struck you violently; you fainted,

and consciousness left your body,
Then I took you out of the conflict, I feared the injury and

dishonour of my master;

You have taken rest for an hour, now go and fight again,

You know what is right and proper, the ridicule of the world should not enter the mind .

Now you will slaughter the whole of them . you will remove the illusion of the Dânava May?"

Maharaji having spoken thus, the charioteer took Pradyumna It to the water, and having gone there, the latter washed his face, hands, and feet, recovered himself, put on coat of mail and helmet, and grasping his bow and arrows, said to the charioteer, "Well! what has been has been but now do thou take me where Dubid is fighting with the Yadubansis" On hearing these words, the charioteer immediately took the chariot where he was fighting. On going there, this one challenging, said, "Why art thou fighting indiscriminately? come and confront me, that I may send thee to Sisupil" On hearing this speech, when he rushed upon Pradyumna Ji, the latter, discharging several arrows, struck him down, and Sambo also, cutting up the army of Asuras, filled up the ocean [with them].

Having related this much of the story, Sri Sukadev Ji said -Mahârîj 1 when all the Yadubansis in Dwaraka had spent twenty seven days in fighting with the Asura army, then the Searcher of Hearts, Sri Krishna Chand Ji, while seated in Hastinapur, per cerved the condition of Dwaraka, and said to Raja Yudhishthira, "Mahlraj! I have seen in a dream at night that, in Dwaraka, a great commotion is going on, and all the Yadubansis are exceedingly afflicted, therefore, should you now give the order, I will set out for Dwaraka" Having heard these words, Raja Yudhishthira, having joined his hands, said, "Let what is the Lord's wish [be carried out]" As soon as this statement had issued from the mouth of Raja Yudhishthira, Sri Krishna and Balaram, having taken leave from all, as soon as they got outside the city were surprised to see, on the left side, a doe running towards them, and, in front, a dog standing and shaking his head

<sup>1</sup> Suppose to maphed by the interrogative form of the sentence

Having seen these bad omens, Hari said to Balaram Ji, "Brother! do you come on after with all the rest, I will go on in front " Raja ! having spoken thus to his brother, S'rt Krishna Chand Ji went forward, [but] what does he see on the field of battle?-that the Asuras, on all sides, are striking great blows on the Yadubansis, and that these [latter], severally in extreme agitation, are hurling their weapons As Han, having seen this state of affairs, was standing there somewhat apprehensive, Baladev Ji also afterwards came up Then Sri Krishna Ji sud to Bularam Ji, "Brother! do you go and protect the city and the subjects, I will smite these and come on" Having received the command of the Lord, Baladev Ji, for his part, went on into the city, and Hari himself went into the battle where Pradyumna Ji was fighting with Salwa On the coming of the Lord of the Yadus, there was the sound of the conch shell, and every body knew that Sri Krishina Chand was Maharai I on the Lord's going there Salwa caused his come chariot to mount up into the sky, and thence began to run down arrows like fire Then S'ri Krishna Chand Ji, having counted out sixteen arrows, shot them so that his chariot and charioteer flew away, and he fell crashing down As soon as he fell, he righted himself, and shot an arrow into the left arm of Hari, and shouted thus, "O Krishna! stand still, I will discover thy strength hy fighting, thou, indeed, by fraud and force, hast killed Sankhasur, Bhaumasur, Sisupal, and other most powerful ones, but now thy escape from my hands is difficult

Now the affair has fallen between you and me, desist from trickers, and fight.

The powerful Vanasur and Bhaumasur are expecting thee,

O Harr!

I will send thee where thou will not come back, shouldst

thou flee, thou wilt not obtain greatness."

Having heard these words, as S'ri Krishin Ji said this, v.z., "O

fool I concented, cowardly, cruel! those who are dignified, firm, and herore soldiers, do not at first talk large words to anyone," then he, rushing on, with violent anger, hurled a club at Haribut the Lord most casily cut it down. Then Sri Krishin Chand II struck a club at him. Hising received that club flows], he passed into the protection of his illusive power, and remained enseless for two hours. Afterwards he assumed a deceptive form, and, coming before the Lord, and,

"Your mother Devikl, in great agitation, has sent me, Your enemy Salwa has seized and carried off Vasudev "

Mahārājā that Asura, having related this statement, went thence, and having produced an illusive Vasudes, beamd and

Both Fastwick and ffull eguitent tobs as a Common in the exceptionally of regard it as an Allatine for which there is some poets, both interests.

brought it, and coming before Sri Krishna Chand, said, "O Anshna! see, I have bound and brought thy father, and now, having cut off his head, and smitten all the Yadubansis, I will fill up the ocean, afterwards, having slain thee, I will establish undivided rule."1 Maharay having said this, he dragged down the head of the illusive Vasudey, and cut it off in the sight of S ri Krishna Ji, and, having placed it on the point of a spear, showed it to all Having witnessed this illusive action, at first the Lord fainted, afterwards, recovering himself, he began to say in his heart, "How was this, that this one has seized and brought Vasudev Ji from Dwaraka, while Balaram It is there? What I is this one more powerful than him that, from before his face, he

has taken and brought away Vasudes Ji?"

Mahardi the Lord having come into the Asura's illusive power, formed many various suggestions such as these, for some time, and was very apprehensive. At length, by thinking, Hari percented and got at the whole secret of the contrivance of the Asura's illusion Then Sri Krishna Chand challenged him Having heard the challenge of the Lord, he went to the sky, and began to harl down thence weapons upon the Lord Hereupon Sn Krishna Chand Ji shot several arrows so that he, with his chariot, fell into the ocean As soon as he fell, he recovered himself, and taking a club, he sprang upon the Lord Then Hari, with exceeding anger, struck him down with the discus Sudarsan just as the Lord of the gods had struck down the Asura Vritra Maharaj I on his falling down, the jewel of his head came out and fell on the earth, and the refulgence entered into the mouth of Srl Krishna Chand

### CHAPILR LXAVIII

hrisfing alays Vishadant and Vadura h-He then goes to Hasti thour to as 1st the Landayas aroung the Kasarwas-Baiarum proceeds on pilgranage and slays Sut II the relater of the Mahabharata for a slight discourtesy

SRI SIKAIRS II said - Ruja! now I am about to relate the story of Vrikadant and Vidurath, the brothers of Sisupal that is, how they were slam. Smor Sisupal had been killed, these two had continued to reflect on taking revenge on Sri krishin Chand Ji for their brother At last, on the death of Salwa and Dubid. they took all their forces and advanced to attack the city of Dwirak1 and having surrounded it on all sides, began to hurl against it many various kinds of machines and weapons.

<sup>1</sup> Int. the tale of over me a "the ambie lake reasymbol of royal dents.

A mighty uproar happened in the city, having heard the outery, Murâri mounted his chariot

Afterwards Sri Krishia Chand Ji, having gone outside the citystood where those two Asuris, armed and in great anger, were ready for battle. On seeing the Lord, Vrikadant very conceitedly said, "O Krishia" do thou first huri-thy weepin, a derwards I will slay thee. I have said this to thee, so that, when dying, this desire may not linger in thy mind, that their hast not struck a blow at Vrikadant. Thou hast slain the most powerful ones, but now thou wilt not escape living from my hand." Mishray! having uttered several such malignant words as these, Vrikadant hurled a club at the Lord, that Hari quite easily cut down. Then, having taken a second club, he began to wage a fierce fight with Hari. Then the Lord struck him down, and his soul came forth and entered into the mouth of the Lord and his soul came forth and entered into the mouth of the Lord

Afterwards, having witnessed the detth of Vrik daint just as Vidirath advanced to give britle, Sri Krishna Ji hulled the discus Sudarath, and that cut off Vidurath's field and brought it down, together with the crown and earnings. Then he smote and put to flight the whole army of Asuras. At this time—

The delighted gods rained down flowers, kinnaras and bards sang the glories of Hari.

All the demi gods the sanctified, and the magicians, ascended their cars and shouted "Victory! victory!"

Then all said, "Maharij I thy sports are infinite, no one understands the mystery of it. First there was Hirany akadyapa and Hiranakus, afterwards there was Ravama and Kumblakarna, now these Danita akra and Sisupal have come. You have also these three times, and have given them the highest release, therefore, your procedure is not in the lefsit understood by anyone." Maharaj I haung said this much, the gods, for their part, made obessonce to the Lord and went away, and Hari began to say to Balaram Ji, "Brother! there is war between the kauravas and the Pandavas, now what shall we do?" Balades Ji said, "Abode of Compassion! be good enough to set off yourself for Hastinapur, having performed pilgrimage, I also will come."

Having related this much of the story, Sri Sukade, Ji said—
Maharji haung heard these words, Sri Krishan Chand Ji, for
his part, set out for where, in Kurukshetra, the Kauravas and
the Pandavas were weging the war of the Mahbhhartat, and
Baharim Ji wene out to perform pilgrimage. Afterwards, in the
course of visting all holy places, Blaidev Ji armed in Nimashår?

celebrated saints resoled and where the Mahabharata was recited by Sauti It

was a famous place of pilgrimage

<sup>1</sup> Let, "the field of the Kuru, a great battle field in the ne ghbourhood of Delhu.

The proper name of the place is Name sharenys a forest in which some

Then what does he see there? On one side sages and saints are preparing a sacrifice, and, on the other side, in an assembly of sages and saints, Sut Jl, seated on a throne, is recuiring stories! On seeing him, S aunaka? and all the other saints and sages rose up and made observance, but Sut, reclining on a cushion on the throne, continued looking on, seated

Maharaj on Sut's not resung, Balarim JI said to Saunaka and all the other sages and samis, "Who has made this fool the speaker, and has given him the seat of Vylsa? A speaker should be religious, discriminating, and wise, this one is destitute of good qualities, avarietous, and exceedingly conceited Again, such a one] should be free from covetousness and desirous of the chief good, this one is very covetous and desirous of the other good, this one is very covetous and desirous of his own advantage. This seat of Vyasa does not suit one who is destitute of knowledge and who is undiscriminating. Should we kill him, it would not matter much, 3 but he should be put out from here!" On hearing these words, Saunaka and the other very great saints and sages very meekly said, "Maharaj" you are a hero, resolute, and acquainted with all that is right and politic, this one is a coward, irresolute, indiscriminating, conceited, and ignorant Please forgive his faith, because he is seated on the throne of Vyasa, and Brahma has placed him here for the purpose of the storfice.

The fool has placed in his heart the pride of [his] seat, [therefore] he did not rise and salute you

This, O Lord 1 is his fault, he has fallen into error, but he is a good man

Should one kill Sut, it would be sin, no one in the world would call it good,

Your remarks will not be fruitless, reflect on this in your own mind\*

Mahataji on hearing these words, Baharam Ji picked up a single blade of k-tag grass, and struck Sut gently with i On its touching him, he died. Having witnessed this exploit, Saunaka and the other sages and somis, raising lamentations and being greatly dejected, said "Maharaji what was to be has come to pass, but now kindly remove our anuety." The Lord said, "What is your desire? Tell me that, and I will satisfy it." The saints replied, "Maharaji let there be no obstruction in any matter in our sacrifices, this is our desire, please accomplish that und gain reputation in the world! As soon as these words issued from the mouth of the saints, the Secrether of Hearts, Baharim Ji, summoned the soon of Sut, and seating him on the

<sup>&</sup>lt;sup>3</sup> The name properly is Sauta <sup>3</sup> Sa make a subtor of the earliest grammatical <sup>3</sup> Sa make is a salit of great reputate in the author of the earliest grammatical <sup>3</sup> and ceremonal treations and the refulled ong salor of the system of the four.

<sup>&</sup>quot;It' Should we kill! n what Hen?"

throne of Vyasa, said, "This one will be more eloquent than his father, and I, having imparted deathlessness to him, have con ferred long life [on him] Now you can sacrifice free from anxiety"

### CHAPTER LXXIX.

Balaram slays Jalay-He converses with Krishna about the war of the Maha bharata-He is punfied from the crune of killing Si t Ji

S'RI S'UNADEV JI said - Withirail having received the command of Balaram Ji, when S'aunaka and all the other sages and saints being greatly pleased, began to offer sacrifice, a Daity a named Jalas the son of Lav, came, and having rused dense clouds, and caused thunder, he sent forth a very fearful and exceedingly black storm, and began to rain down from the sky blood exercment, and urine, and to commit various acts of violence

Maharij I having witnessed this tyranny of the Daitya, Balades It called his plough and postle, they came and presented them selves. Then being exceedingly angry, the Lord drigged Jilay with the plough, and struck him such a blow on the head with

the pestle that-

The head was split open, the life escaped, there was a stream of blood on that spot,

The terrible hands and arms fell down , his eyes came from fthe sockets?, his hair was fblood? wained

On the death of July, all the saints were greatly pleased, and offered adoration to Balades, and praising him greatly, made offerings Next Balaram, the abode of happiness, taking leave thence, went forth on pilgrimage. Then, O Maharly! while making the circuit of the earth by visiting all places of pilgrifuge, he arrived where Duryodirin and Bhimasen were carrying on a great conflict in Kurukshetra and Sirl Krishna, with the Pandavas and very great kings, were standing looking on. On the gring of Balarini Ji, both the heroes made obenince, one recognizing lum as precenter, the other esteeming him as a brother Maharat having seen those two fighting, Balades JI said --

"O ye two mighty heroes, equal warners! now do you resolute ones desist from strife . Preserve the race of Kuru and Pandu, relatives and friends

have all been destroyed " Both heard, bined their heals, and said, New we having

rene finto tel carnet out the bartle field

Then Dury othan said, 'Divine Preceptor! I do not speak falsely before you, please give heed to my words and listen This Mahdbharata war which is going on, and fin which] people have been, are being, and will be killed, [is being carried on] by advice of j our brother Sri Krishia Chand Ji. The Pandavas are fighting solely by the strangth of Sri Krishia, Ji, otherwise whit power had they that their should fight with the kaurians? These helpless ones are as much in the power of Hair as wooden puppets are in the power of a juggler. Wherever, he makes them go, there then go. If was not right of him to do such enimity to us by helping the Pandavas. He caused Dubascan's arm to be torn out by Bhima, and caused me a blow on the thigh with the club What more shall we say to you on the present occasion.

What Hari does is now occurring, this everybody knows " As soon as this speech issued from the mouth of Duryodhan, Balaram Ji, having said this, came near to Sri Krishna Chand, "You also have abuted nothing in doing mischief!" and said, "Brother! what is this you have done? that you have caused war, and caused Duhstsan's arm to be torn out, and Dury odhan s thigh to be wounded? This is not the method of fair fight, that any strong person should pull out another's arm, or that one should aim a weapon below the belt! Yea! this is fair fight, that one should challenge one and use his weapons before his face" Sri Krishna Chand said, "Brother! you do not know These Kauravas are very irreligious and unjust, their tyranny is beyond description First, they, at the instigation of Duhsasan, Sakun, and Bhagadant, played dice, and, having cheated, won from Raja Yudhishthira all that he possessed Duhasan dragged Draupadi with his hand, therefore Bhimasen tore out his arm Dury odhan ordered Draupadi to sit on his thigh, therefore his thigh was broken '

Having said this much Sri Krishna Chand resumed, "Brother! you do not know However shall I relate the various acts of injustice of this kind which the Kauravas have done to the Paudavas? For this reason this fire of Bharata will now by no means be extinguished. Make no attempt to remedy it ' Maharai 1 as soon as this statement had issued from the mouth of the Lord, Balaram Ji departed from Kurukshetra and came into the city of Dwaraka, and having met Rajas Ugrasen and Surasen, with joined hands began to say, "Maharajas! by your virtue and glory I have accomplished all the pilgrimages, but one fault occurred through me" Raja Ugrasen said, "What was that?" Balaram Ji said, "Maharaj i having gone into Nimashar, I killed His slaughter is fixed on me Now, should you permit. I will go again to Nimashar, and having seen the sacrifice, bathed at the place of pilgramage and effaced the sin of that slaughter. I will return, afterwards I will cause Brahmans to be fed, and entertain my caste folk, by which I shall gain fame in the world'

Raja Ugrasen said, "Good! let it be so forthwith." Maharaj having obtained the king's permission, Balaran Jl, taking several Yadubansis with him, went to Nimashir, bathed and gave alms and became purified. Then having summoned a Purohit, caused a burnt offering to be made, and entertained Brâhmans, and feasted his caste folk, he became purified according to the usage of the world. Having related this much of the story, Srl Sukidev Ji said.—Valaraj!

He who attentively listens to this story destroys all his sins

## CHAPTER LXXX

The story of Sudama-He seeks relief in his poverty from Krishna

S'RI S'UNADEN JI SAID — Maharaj' now I am about to relate the story of Sudama, how he went to the Lord and his poverty was terminated do you hear it attentively. Towards the southern region there is the country of Dravida; there Brahmans and traders live as kings in whose government there is, in every house, adoration, and remembrance, and meditation on Hart, also, all are there performing penance scerifice, acting religiously, and giving alms, and virtuous and holy people, cows, and Brahmans are reserenced.

In that place all are dwelling in this way, [no one] knows anything else but Hari

In this country there was a Brahman named Sudama brought up under the same preceptor I with Sr I krishan Chand, exceedingly humble, emacated in body, and very poor, such that there was no thatch on his house, nor anything remnung there to cat One day Sudama's wife, being distracted by poverty, and suffering much misery, went to her husband, Reling alarm and faring and trembing, said, 'Mahāray' now we are suffering much misery through this poverty if you should desire to get rid of it, I can point out a means " The Brahman said "What is that?' She replied, "Your great friend is the Lord of the three worlds, Sri Krishna Chand, the root of joy, dwelling in Dwartaka Should you go to him this [poverty] will depart, because he is the giver of wealth, virtue, happiness, and salvation" Mahāray! when the female Brahman had thus elucidatively

Mahdraj! when the female Brahman had thus elucidatively spoken Sudama said, "O loved one! unless something be given, even Srl Krishna Chand gives nothing to anyone. I am very well aware that, in my whole lafe, I have never given anybody.

anything? Yes' according to the suggestion, whence shall I get anything? Yes' according to the suggestion, I will go, then, having seen Krishna, I will return? On hearing these words, the Brahman's wife, having teed up a little rice in a very old white vestment, brought and gave [the grains of rice] as a present for the Lord, and brought a string, a brass pot, and a staff, and placed them before him. Then Sudams, placing the string and pot on his shoulder, and holding the packet of rice under his arm, and taking the staff in his hand, propitated Ganefa, meditated on Sin Krishna Chand Ji, and set out for the city of Dwards.

Maharij' while proceeding on his way, Suddind began to say within himself, "Well wealth, for that matter, is not in my destiny; but, by going to Dwaraka, I shall certainly see Sri Krishna Chand, the root of joy." Sudama, making thoughts and reflections of this kind, in the course of three wisteles, arrived in the city of Dwaraka. Then what does he see?—that the sea is all round the city, and the town is in its midst. What a Desautiful] city it is, around which there are woods, goves, flowers and fruits, at the poids, pools, and misorny wells, wheels and buckets are in motion, in various places froops upon troops of cons are grazing, with each of which cowherd lads, quite

apart, are engaged in sports

Haung related this much of the story, Sri Suladev Ji said — Mahraj Sudama haung inspected the beauty of the woods and groves, went and viewed the interior of the city. There were glittering very beautiful golden jewel studded palaces, at the various meeting places the Yadubansis were seated forming courts like that of Indra, in the markets, roads, and squares various kinds of articles were being sold, in every house, in all directions, song singing, aims geining, the worship of Han, and the praises of the Lord, were going on and the inhibitiants of the critic city were in happiness. Maharaji Continuing to gaze at this marvel, and to ask his way to the platce of Sri Krishna Chand, Sudama went and stood at the lion portall of the Lord, He still timely asked someone, "Where is Sri Krishna Chand recluming?" The other replied, "Divinity' enter the palace, just opposite you Sri Krishna Chand Ji is seated on a jewelled throne."

Mahārājī hasing heard this statement, when Sudumā entered, as soon as Sri Krishna Chand saw him, he descended from the thorne, advanced forward, met him, and very affectionately taking him by the hand led him on. Then having seated him on the throne, washed his feet, and accepted his foot water, the Lord next smeared him with sandal, applied unbroken rice for his forehead], decorated him with flowers, and offered to the view of the control of the state of

adoration to Sudding with incense and lamps

That is the proceed entrance

Having done this much the Lord of the Yadus joined his hands, and asked about his health and propertity

Having related the story thus far, S'ri Sukades Ji said to the king - Maharu! having seen this action, the eight queens, together with Sri Rukmini Ji, and the sixteen thousand eight hundred wives, and all the Yadubusis who were at that time there present, began to say within themselves, "What has this poor, weak, dirty Brahman, destitute of raiment done in a former birth of such a nature that the I ord of the I hree Worlds has shown him so much honour?' Malitraj! the Searcher of Hearts, Sri Krishna Chand, then comprehending the matter in all their hearts, began to converse with Sudami about the preceptor's house, in order to effect their doubt, thus, " Brother ! do you remember that one day the preceptor's wife sent you and me to fetch fuel, and when we had got the fuel from the wood, and tied it into bundles, and placed it on our heads, we went home then a storm and rain came on, and it begin to run violently Water covered the earth all around, you and I, being soaked, nere very miserable, and felt cold, and remained all night under a tree. At dann, the preceptor come to search in the wood, and very kindly bestowing a benediction, conducted you and me mid brought us home?"

brough us nome:
Having val this much, Sri Krishna Chaud resumed "Brother!
Having val this much, Sri Krishna Chaud resured in news of
since you left the preceptor's house. I have received in news of
son, as to where you were and whit you were doing. Now you
have come und shown yourself, you have given me great
happiness, and purified my house. Sollini vaid. O coan if
Compassion! Friend of the Needs I the Light, the Scircher of
Herits! you know all things there is no such thus, in the

world that is hidden from you

preserve some mere abiding place for yourself or not? This Brithman appears to be well disposed, of good family, impassive, and unworldly, because he experienced no delight at obtaining wealth, hence! perceived that he thinks gain and loss to be the same, he delights not at getting, and groves not at lossing."

As soon as these words had issued from the mouth of Rukmini Ji, Sri Krishna Chand Ji said, "O loved one" this is my best friend, how can I express his worth? He is ever and at all times immersed in my love, and in comparison with that, he

esteems the pleasure of the world like grass '

Having related the story thus far, Sri Sukadev Ji said to King Pariskin —Maharij with various matters of this kind, the Lord, having instructed Rukmun Ji, caused Suddma to be fed with hood of six flavours, and with betel, Hari conducted Sudama to a couch soft as foom, and placed him thereon. He was indeed quite fargued by the toil of the journey, I he went on the Gordin, obtained happiness and slept. The Lord their summoned Tytesi area and said, "Do yong oa conce, and having built for Suddma an exceedingity beautiful golden and jewelled polices in the eight induly; and the nine malatis; and return, so that he may have no object of desire." As soon as this direction had issued from the mouth of the Lord, Visakahma went there, and introchately built it and returned, and having told Hair, went hack to his place.

As soon as it was dawn Sudama arose, and when he was at lessure from bathing, meditating, adoring, and worshipping, he ment to the Lord to take leave. Then Sri Krishna Chand Ji Was not able to utter anything with his mouth, but, being immersed in love, with eyes filled with tears, in a state of stune faction, he reseasuad looking at him Sudama, having taken leave and made obeisance, went to his own house, and going along the road he began to reflect within himself "It was well that I asked nothing from the Lord Had I asked something from him he would surely have given it, but he would have thought me avarieurs and covetous. It does not matter shall explain [the mutter] to my wife Sri Krishni Chand Ji showed me great honour and respect and knew me to be free from covetousness, this to me is [equal to] a lith [of rupees]' Mahatai | continuing to make such reflections, Sudama came near his village, but what does he see? There is neither that place, nor that broken down but, there is a populous city like that of

Abstee the method of most mg great emphas s in this sentence.
The cubt stidding are glit supermatural faculties for the acquistion of mag call.
The cubt stidding are named assument maximum, Sightman, garanan, prints, philipself, survey and cut that

The nine nithis are a me treasures belonging to knivers the god of reheather names are paint muchipadons fruths a nature hachtham a material hachtham a material such a nature of precious sewel.

It is not sharfur the nature of precious sewel.

Indra On seeing that, Sudama became exceedingly pained and began to say, "O Lord' what hast thou done? Truly I had indeed one misfortune, thou hast given me an additional one! What is become of my cottage from here? and where is my wife

gone? Whom shall I ask, and whither shall I search?"

Having said this, and gone to the door, Sudâma asked the hall porter, "Whose is this very beautiful paiace?" The hall porter replied, " It belongs to Sudama, the friend of Sri Krishna Chand Ji" On hearing these words, when Sudama was on the point of saying something his wife, seeing him from within, came near her husband, wearing fine clothes and ornaments, adorned from head to foot, eating betel, perfumed, and accompanied by attendants

She spread silken cloths at his feet, and joining her hands, uttered these words.

'Why are you standing [there]? enter the palace, put away all sadness from your heart,

After you went, Visyakarma came, he in an instant erected this palace '

Maharaji having heard these words from the mouth of his wife, Sudama went into the palace, and perceiving exceeding riches, was much dejected. The wife said, "Husband! having acquired wealth, people become happy, you have become sad, what is the cause of this? Kindly tell me, that the doubt of my mind may depart "Sudama said, "O loved one' this [wealth] is a great deceiver. It has deceived all the world, it [now] deceives it, and will [continue to] deceive it. The Lord has given me that, and has not had confidence in my love. When did I ask anything from him? My heart is sad about what he has given me" The wife said, "Husband! you, indeed, asked nothing from S'ri Krishna Chand Jt, but the Searcher of Hearts knows the desires of every individual. There was a desire for wealth in my heart, and this the Lord has satisfied Do not imagine anything further in your mind fon the matter? ' Having related the story thus far, S'ra Sukadev Ji said to King Parikshit -Maharai! whoever shall hear and recite this topic, that person shall never suffer musery on coming into the world, and ultimately shall go to a dwelling in Vaikunth

## CHAPTER LXXXII

brohna and Balaram go to Hastinapur to bathe during an ecl pse-Cause of the sanctity of the place-I arafurain avenges Jamadagm's death-The inhalilants of Bray visit Krishna.

SRI SUKADEL II said -Rini! now I am about to relate the story of the Lord's going to Kurukshetra, do you listen atten tively, how Sri Krishna Chand and Balaram Ji, accompanied by all the Yadubansis from Dwaraka, went to Kurukshetra to bathe, at an echipse of the sun The king said —Maharaj! be pleased to

relate it . I am listening attentively

Then Sri Sukadev Ji said —Mahārāji once having gained intelligence of an eclipse of the sun, Sri Kirshan Chand and Baladev Ji went to Rha Ugrasen and said, "Mahārāji after a long interval an eclipse of the sun has come about, if on this occasion, you should go into Kunukshetra and do [what is usual], it will be very meritorious, because it is written in the sacred books, "Whatever alms shall be given or virtuous act done in Kurukshetra, will be multiplied a thousand fold." On hearing these words, the Yadubands'i inquired of Sri Krisha Chand, "Maharaj how did Kurukshetra become such a place of pilgrim age? Be kind enough to expound that to us."

Sri Krivhna Ji said, "Lisien The sage Jamadagmi was very wive, meditative, austere, and glorous He had three sons, the eldest of them was Perasurâm he, becoming a Vairagl, left his home, and went to live in Chitrakut, and began to perform austerity to Sadasria. On the birth of his sons, the sage, Jama dagmi, giving up the condition of a house-keeper, became a Vairagl, and went into the woods with his wife, and began to do penance. His wife's name was Rembla, the went one day to invite her sister, her sister was Raja Sahasránjun's wife. On the invitation height given, through concert Raja Sahasranjun's quent, the sister of Renukâ, laughing, said, 'Sister' it you should be able to provide for us and our army, then give the hiviation, other

wise do not give it?

"Maharaj haxing heard these words, Rebuld, disappointed, sitently rose from that place and came to her house. Perceiving her dejected, the sage Jamadagni inquired, 'What is the matter to day, that thou art disconcerted?' Maharaj for hearing the words, Rebuld, crying, told burn the affair just as it happened. On hearing it, the sage Jamadagni said to his wife, 'Do thou go, and at once invite thy sister, together with her retinue.' On receiving the instructions of her biasband Rebulds with to her sister's house and invited her. Her sister said to her husband, 'To morrow you and I have to go, with the army, to eat at the sage Jamadagni is place?' Hearing his wife's nords, and saving 'All right,' lie laughed and remained silent. As soon as it was dawn, Jamadagni arose, and went to Raja Indra, and asked for hamadeous?' These towers, and minded abought Raja Sabasarayan. He came with the army, and Jamadagni entertained him with food as desired.

"Having feasted with the army, Rhil Sahasrarjun became greatly ashamed, and began to say in his heart, 'Whence did

Notice this expression in the form of the infinitive with the force of the Sankitt future passive participle. See Hindt Hannal (3rd ed.). p. 175. 2 This is a woileful cow which yells excepting that its possessor de tree.

this one obtain, in a single hight, the necessaries for the enter tainment of so many people? and how has he prepared them? This secret is not to be understood. Having said this, and taken leave, he went to his own house, and sent a Brahman, telling him this, Dismity! do you go to the house of Jamadagin, and bring the serret of this matter, by whose power he, in the course of a single day, invited and entertained me and my army? On hearing these words, the Brahman quickly went, saw, and returned, and said to Sabararjun, 'Mahiaraj' Kamadhenu is in his house, by her power he in a single day invited and enter tained you? 'Having heard this news, Sabararjun said to that Brahman, 'Divinity' do you go and say from me to Jamadagin, that Sahararjun has asked for Kamadhenu'.

"On hearing the words, that Brahman took the message and went to the sage, and told him what Sahasrarun had said. The sage replied, The cow is not mine that I should give it, this is the property of Raja Indra, I am unable to give it to him, do you go and tell your king so." On these words being said, the Brahman came and said to Raja Sahasrarun "Maharry! the sage has said, that Aamadheuu is not his that it belongs to Raja Indra, and that he is unable to give it? As soon as these words had issued from the mouth of the Brahman Sahasrarun sum moned several of his warriors, and said to them, 'Do you go at once, and release Kamadheuu from the house of Jamadagni and

bring it

"Having received the command of their master, the warnors went to the place of the sage, and when they, having released Dhenu, in the presence of Jaradagni, took it away, the sage ran, and going into the path, stopped Kamadhenu On receiving this intelligence, Sahasarijun angirily came, and cut off the sage's head Kamadhenu fled, and went to Indra's abode. Renukl came and stood near her husband

She tore the hair of her head, and rolled about, holding his feet, she gave way to despair,

Crying aloud, she beat her breast, calling out 'Husband! husband!' she lamented

<sup>4</sup> Then having heard the lamentation and weeping of Renuka, the guardians of the ten regions trembled, and the scat on which Parasurdin was performing penance shook, and his meditation was disturbed. On the interruption of the meditation, Parasurdin between the states of the spot where his father's corpes was lying, and his mother was stunding beating her becard. On seeing this Parasurdin Ji became very angry, hereupon Renuka, weeping continuously, related to her son all the secret of the slaughter of his father. On hering this mitter, Parasurdin Ji saying this to his mother, wont where Sahavilyan was scatted in his as combt.) Volther! first I will go kill my

chariots, pilkis, dresses, weapons, jewels, ornaments, food, and money, afterwards they all encamped there. Maharaj having obtained news of the going to Kurukshetra of S'ri Krishna Chand and Balaram Ji, all the neighbouring kings, with their families, each bringing the whole of his particular army, came there and met S'ri Krishna and Bilarem Ji Then all the Kauravas and Pandavas also, each bringing his own army, with his family, went there and met them Then Kunti and Draupadi, going into the female apartments of the Yadubañsis, had interviews with all Afterwards Kunti, going before her brother, said, "Brother! I am very unfortunate from the day I was betrothed I have been suffering affliction. Since you gave me in marriage, you have taken no thought of me, and Rima and Krishna, who are givers of happiness to all, they also have shown me no kindness" Maharu! on hearing these words, Vasudev Ji, feeling compassion, with eyes full of tears, said, "Sister! what art thou saying to me? I have no power in this matter The course of fate is incompre The will of Hari is predominant See! what a variety of miseries I endured through Kans

All the world is become subject to the Lord, whatsoever may be the misery suffered, behold! the world revolves"1

Mahrai, I having said this much, and counselled and advised his sister, Visudes, i went where all the langs were, serted in the court of Raja Ugrasen. And Raja Duryoshian, and the other very great kings and the Pandavas, were extolling Raja Ugrasen Jione, thus "O king" you are very fortunate, in that you are always obtuning the sight of Sri krishan Chand and are losing the sin of birth after birth. He whom Siva and Virar ch, and all the other gods, are seeking about for that some Lord is ever protecting you, he whose myster; the superniturally powerful the self-restrained, saints, and sages, cannot gain, that very Harr receives your commands, he who is Lord of the whole world that very no bows his head to you?

Having related this much of the story, Srf Sukadev Ji squd—
Mahāraj i all these kinds of kings having escerally come are
praising Rājā Ugrasen, and he suitably gratifies them all. Here
upon, having heard of the arrival of Srf Krishina and Balaram Ji
Naid and Upanand also airrived, with their families, together with
all the cowheedsess cowherds, and cowherd lads. When they
were at leisure from bathing and almagning, Naid Ji went where
Vasidev and Devaks, with their son, were residing. On seeing
them, Vasudev Ji rose and met them and both of them, with
mutual affection, experienced such happiness as anyone feels
who has found a thing which was lost. Afterwards Vasudev ji
related to Naid Rae Ji all the recent affairs of Bra; as, for

Meaning that the course of nature proceeds regardless of individual suffering

example, I that Nand Rae Ji had brought up Sr. Krishna and Baladm Ji. Maharay! on hearing these words, Nud Rae Ji's eyes filled with tears, and lie kept looking at the face of Vasudev Ji. At that time, Sr. Krishna and Biladev Ji, in the first place, as a proper, prostrated themsakes and made obessance to Nand and Jasoda Ji, afterwards, they went and met the cowherd last Their the cowherelesses come, and looking upon the moon face of Hart, gave happiness to their chakora eyes, and received the reward of their live.

Having said this much, Sri Sukades, Ji said.—Maharaj' the lave displayed by Nand, Upanand, Jasoda the cowherdesses, cowherds, and cowherd lads, on meeting with Vasudey, Devakt, Rohini, Sri Krishna and Baharam is indescribable by me, that, only by boing seen, is to be realized. At length, perceiving that all were greatly aguated by their affection, Sri Krishna Chand Ji said, "Listen State and Ji s

The mortal who worships me, shall cross fearlessly the ocean of existence.

You have dedicated body, mind, and wealth, and have regarded me with never ending affection.

No one is so fortunate as you, Brahma, Rudra, Indrawhoever he may be.

I have not come into the mediation of the chief practisers of Yogi, but have remained with you, and have con stantly increased my love,

I am dwelling in each body of the whole of you, the words which I say are incomprehensible and unfathomable

Av light, water, fire, earth, and ether dwell in the body, so also is my splendour in every mortal frame. Sri Sukadov Ji said — Maháraj when Sri Krishna Chand had related the whole of this mystery, all the inhabitants of Bray were comforted

### CHAPTER LXXXIII

The wives of Krishna relate to Draupadi il e process of their respective mair ages

Sri Sulader Ji said -Maharaj! I will give an account of such mutual conversations as took place between Draupadi and the

<sup>&</sup>lt;sup>1</sup> The Chakera is a bird of the partridge species and to be fond of gazing at it e mean. Meaning that the interse meditation of those who habitually pract se medita ton has not been rewarded by a revelation of his presence, but the cowhering.

have got his presence and incremed affection without effor the rival z ju gr , the clean is be nice there inc, are water and earth

wives of Sri Krishna Chand Ji, do you listen. One day the wives of the Kauravas and Pandanas were seated near the wives of Sri Krishna Chand Ji, and were celebrating the virtues and exploits of the Lord Hercupon, when some conversation was going on, Draupads said to Sri Rukmini Ji, "O beautious one's say, how didst thou obtain Sri Krishna Chand Ji?" Sri Rukmini Ji replied,—

"Do you listen heedfully, O Draupadi! how the Lord effected his purpose

It was my fathers wish that his daughter should be given to Sri Arishna Chand, but my brother set his heart on giving nut to Raja Sréupil. The latter came to the marriage with a marriage procession and I sent a Brahman and summoned Sri Arishna Chand Ji. On the marriage day, as Javing worsinpped Gaun went home, Sri Arishna Chand Ji took me from the midst of the whole Asura army, placed me in a chanto and took his way home. After that, having obtained intelligence [of whath hid occurred], the whole Asura army came and fell upon the Lord, but they were quite cavily similar and put to flight by Han Then taking me, he set out for Dwāraka. On going there, Rija Ugrasen Surasen, and Vasudes Ji married me to Sri Krishina Chand Ji according to Vedic ritual. On gaining intelligence of the marriage, my father had very bountful down, sent to me.

Having related the story thus fir, Srf Sukadev Ji said to King Pankshit — Mahraji as Draupadi Ji had questioned Sri Rukhnin Ji, and she had answered, just so Draupadi Ji questioned Satyabhamā, Junbasati, Kahndi, Bhadrā, Satyā Mitrabindi Lakshimana, and the other system thousand eight hundred queens of Sri Krishni Chand and each of them gave a detribed

account of the particulars of their respective marriages

## CHAPTER LXXXIV

## I asu les, the father of Krishma performs a sate fee

Set St. KADIN Ji stid.—Maharaj I now I am about to relate the ming of all the sages and the sacrifice of Vasudex, do you listen attentively. Maharaj one day Raja Ugrasen, Sirasen, Virudex, Strastin, Balarám, together with all the Yachbaash, were setted holding a court and the lange of all the various countries were present there, when, in the midet of this with the leave of teem Set I reshina Chinal, the root of 1931, Vylva, Vasish la

√ 1 Here il e a ither of the S <sup>1</sup>√a Mour pais 16 100, il as rl w ng il at Lalla Lil is metely catelon, as before — her note <sup>1</sup> 10, 205 ar l p. 215 note <sup>1</sup>.

Viśvamitra, Vamadeva, Parasara, Bhrigu, Palasti, Bharadwaja, Markanderal and the other eights eight thousand siges, came there, and along with them Karad Ji also On seeing them, the entire assembly all rose and stood up. Then all prostrating them selves, spread silken foot cloths, and conducted them all into the assembly Afterwards, Sri Krishna Chand, having placed them all on seats, washed their feet, drank the ambrosia of their foot water, and sprinkled it upon the entire assembly. Then, having offered worship to them with sandal, unbroken rice, flowers, incense, lamps and consecrated food, he circumambulated Next, joining his hands, he stood before them, and said "Felicitous is our fate, that your honours have come and have revealed yourselves as we were seated in our house The sight of holy people is equal to bathing in the Ganges obtains a sight of the holy, loses the sin of birth after birth " Hwing related this much of the story, Sri Sukadev Ji said -Maharat !

When Sn Bhagwan uttered these words, all the sages remained reflecting,-

thus, 'He who is the Lord, whose form is light, and who is the treator of all creation, when he has said these words, who has broached any other subject [to deserve our attention]?' When all the sunts had said this in their hearts, Narad Ji said,—

"Lasten, O assembly 1 all of you, attentively The illusive power of Hari is incomprehensible

This one himself, as Brahma, creates, as Vishau preserves, as Six a detroys, his actions are infinite, in this matter no ones intellect is of any avail, but no know this much by his favour, that the Lord has repeatedly taken meanate form, and come [upon earth] to give happiness to holy people, to stay the wicked, and to make religion hold on its eternal course." Maharan and soon is he had said these words, and Narad Ji was about to rise up from the assembly, then Vasudes Ji, coming before him, with I med hands, meckly said, 'O king of sages how can man, having come into the world, escape from fate? Kindly tell me that" Validity as soon as the e words had sound from the mouth of Visudes Ji, all the sants and erges kept looking at the free of Narad Ji. Then Mirid Ji, having comprehended the object in the hearts of the sames, and, "O Dismitted do not be surprised at this affur the illn o nof S ri Krishna is predominant This [illu rin] has held in subjection the entire world, b, this ters thing I render It has end these words, and mother one has end this also, that whatever person remains mar amone, he becomes subject to the illumon of that person's qualities, power, and energy without knowing it As-

I These are the games of the paint pull authors on sales of the harms of the P 2 No. 1.

A dweller on the Ganges, goes elsewhere, and abandoning the Ganges, bathes in well water .

. Just so, the Yadaxas have become simpletons, and know nothing of the actions of Krishna"

Having said this, Nårad Ji, having effaced doubt from the mind of the saints, said to Vasudev Ji, "Maharaj 1 it is said in the Scriptures, the man who performs pilgrimage, almsgiving, penance, vows, and sacrifice, is released from the bonds of the world, and attains the supreme state" On hearing these word, and being pleased, Vasudes Is immediately sent for all the essentials of a sacrifice, and prepared them, and said to the signs and saints, "Kindly begin the sacrifice" Maharaj ! as soon as this remark had issued from the mouth of Vasudev Ji, all the Brahmans made and prepared the place of sacrifice Hereupon Vasudev Ji, along with his wives, came and sat in the altar place, and all the kings and Yadavas prepared to assist in the work of

the sacrifice Having related this much of the story, Sri Sukader Ji said to the king -Mahary! when Vasades Ji came and sat in the altarplace, the saints began the sacrifice, according to the ritual of the Veda, and began to recite the texts and to offer burnt sacrifice, and the gods, hurrying severally, in bodily form, began to receive [the officings] Maharly! when the sperifice commenced, on the one side, Linnarys and Gandharvas, playing away on pipes and kettle drums, were singing praises, and bards and paneg rists were recounting glorus. Urvasl and other apsarases were dancing, and gods, scated in their respective celestral cars, were raming down flowers, and, on the other side, all the festive people were singing, playing on instruments, and making merry, and mendicants shouted 'Victory I victory !" Meanwhile the sacrifice was completed, and Vasudev Ji gave the final offering, dressed Brihmans in silken robes, adorned them and give jewels and much wealth, and they, reciting severally Vedic texts gave blessings Afterwards Vasudes JI presented dresses and entertained the kings of all the various countries also, then they respectively offered the sacrificial presents, took leave, and pursued their various roads home Maharil on the departure . of all the kings, all the sages and saints also, along with Marad Jt, took lerve Then when Nand Rie H, with the cowherdeses, cowherds, and cowherd lads, began to take leave of Vasudes, the circumstances of the occasion are indescribible. On the one side, the Yadubansis were miking virious kinds of affectionate speeches, and, on the other sale, all the Bray-duellers [were

l for sandel, "doubl " rend sadel - mith a brids "

doing the same ] A de cription of the scene is not to be inade , " An of tree is a kind of lary or female drenny, res hig in the sky They are the wees of the candbarvas, and are prone t charge their shapes, and are field of latte g and darting

the happiness, only by being seen, can be realized. At length Vasuder, Ji and S in Krishna and Balarkin Ji, instructed, comforted, and dressed [in robes of honour] Nand Rae Ji, with all the others, and gave them much wealth, and dismissed them.

Having related this much of the story, Sri Sukadev, It and whithate) I when, in this way, Sri Krishnaz Chand and Balaram Ji, having attended the festival, bathed, and sacrificed, had returned into the city of Dwaraka with them all, then in every house there was poy and festivity, and songs of congratulation

## CHAPTER LXXXV

hrol as, to please his mother, brings from Lama his six elder brothers who had been slaw by hadia

Sal Senant. If sad "Mahardy' one day, within the city of Davarda, both Sri Krahna Chind and Balarian Ji went of Visudex Ji, he, laxing seen the two brothers, reflecting on this metal to the sad that Sri Krahna Chand is the creator of the world, and its time gomed his hands, he sad, "O Lord' invisible incomprehend setteratible! always sering you, Xamadh! has be come a bond woman, you are the god of all gods, no one comprehends your nature, from you alone is there light in the moon the sun the earth, and the sky, you alone are causing high in all places, your libarse power in predominant, in kept the whole world in forgetfaloxs; for vertices], in the three worlds there is no such god, man, or sount, who may have escaped from its power? "Mahardy! having said this much, Vasudex Ji restmed," "Lord le-

No one knows your mystery, in the Vedas it is described as unfathomable,

No one is your enemy [or] friend, nor [have you] son, father, [or] beloved whole brother,

You have descended from heaven to remove the burden of the earth, for the sake of men, many disguises you have assumed?

Muhāry! hixing spoken thus, Vasuder Ji said, "O Ocean of Compas untl Priend of the Lowly! as you have saved various sumers, mercifully cause me also to be saved, so that, having crossed the ocean of custemer, I may eclebrate your? virting."

Seen te n 294

2 For de te read do te

Sri Krishna Chand said, "O father! you are a wise person, whi are you evalling your sons? Reflect yourself a little in your mind, that the sports of Bhagwat are inhinte, their limit no one up to this day has ascertained Behold! he—

Resides as light in every human frame, for this very reason the world speaks of him as void of qualities.

He also creates, he alone removes he is mingled [with earthly things], he never can be bound [to them]

Earth, ether, air, water, and fire, whatever body is [produced] from these five elements,

The power of the Lord abides in them all In the Veda, the precents say thus"

Mahadal on hearing these words from the mouth of Sri Krishna Chand JI, Vrandev JI, being under the influence of fascination, silently continued to grize on the counternace of Hari. Then the Lord, proceeding thence, with near his mother, then, on severing the face of her son, Devak JI said, "O Sri Krishna Chand! the root of joy! one grief at times pierces nee". Devak JI said, "Son! grief for your are idded brothers, whome Kanis killed, does not depart

from my mind "

Sri Sukadev Ji said -Maharai on these words being said, S rt Krishna Chand It went to Patal, after saying this, " Mother ! do not now grieve, I will go at once and bring back my brothers" On the departure of the Lord, Raja Bali, having received in telligence of it, come, and with much pomp and ceremony spread foot cloths of silk, and caused him to be conducted into his own palace Afterwards, having sented him on a throne, Rija Bali offered sandal, unbroken rice, and flowers, and placed before him incense, lamps, and consecrated food, and performed worship to Sri Krishna Chand Then, standing before him with joined hands he glorified him greatly, and said, "Mahiry! what is the ciuse of your honour's coming here?" Har said, "Rall in the Satyange there was a sage named Maricha, a great religious student, wite, truthful, and a worshipper of Hiri His wife s manie was Urul she had six sons. One day these six brothers, in their youthful state, went into the presence of Prajapate2 and laughed. Having seen them hugh, Prapipati very mgrily pronounced this cur-e, Do you go, take incarnate form, and become Asaras' Maharij I on herring these words the sons of the sage, being greatly frightened, went and fell at the feet of Prijapiti, and very be secchingly and humbly and, "Ocean of Compassion! you have cursed us, but now kindly say when we shall obtain deliver mee from this curse. Having heard their humble words, Proppiti,

y e, a par anne lacuth course of lato a scharate ac & hter p' meette deeriem

I Materia was one of the great primates sayes, but I spens it is saturally described.

I Pro I part 4 I all of creatures "a late agg sed to the chief I sin ties of the

being compassionate, said 'You, having seen S'ri Krishna Chand, shall be liberated' Maharaj !--

Saying this, their souls departed, they became the sons which Harmakus had.

Then they were born to Vasudes, kans came and slew them,

On their being killed Illusion, the giver of happiness, brought them to this place, placed them here and de parted

Their mother Devalt gives for them therefore I have come here that I may take away my brothers and give them to mother, and remove the anxiety of her mind. Sri Sukadev Ji said.—Raja I as soon as this statement had issued from the mouth of Hari, Raja Balt brought the six boys and gave them and placed many presents before him. Then the Lord came thence to his mother, accompanied by the brothers. The mother having seen her sons, became greatly pleased. Having heard this affair, joy was in the whole city, and they were released from the curse.

### CHAPTER LXXXVI

# The marriage of Subhadra and wrath of Balaram therent

SAI SCRADER JI SAID —R.JIA J Am about to relate how Apuna carried off Sr h.r-shna Chand s sister Subhadd from Dwardd and how Sri Krishna Chand went to reside in Mithila, do you listen attentively. When Devakis daughter who was younger than Su Krishna Ji and whose name was Subhadri, was ready for marriage Vasuder Ji summoned several Yaduban is and Sri Krishna and Balatam Ji, and said, 'how the madent is marriage able say, to whom shall we give her? Balaram Ji said, 'It is said that marriage, emmity, and frendship, should be contracted with equals. One thing occurs to me that this girl should be given to Duryodhan, and that we [thereby] acquire renown and greatness in the world.' Sri Krishna Chand said, 'It is my opmonen that we should give the girl to Arjuna, and gain reputation in the world.

the proposal of Balarum I but as soon as three words a used from the mouth of Sr Archer Cland Ji all cried out, "It is much the best to give the grid to Arguma On hearing the, Balaran Ji being olknided rose up and went thence and all the folk perceiving the ill though the state of the proposal is all flumours, were shirt. Afterwards, gaming

intelligence of this, Arjuna, making up the disguise of a Sannyasi,1 and taking a staff and a witer pot, went to Dwaraka, and having seen a suitable spot, spread a deer-skin, and eat down on his hams

He remained there during the four months of the rainy

season, no one got at his secret,

Thinking him a guest, all served him, for Vishnu's sake they were kind to him ,

Krishna knew all his secret, but told it to no one

Maharai! one day Balades Ji also, taking Arjuna with him to entertain him, had him conducted home. As Arjuna was seated at food, the moon-bodied, deer eyed Subhadra came in sight On seeing her, on the one side, Anunn, becoming fascinated, avoiding the gaze of all, began to look again and again, and to pass this reflection through his mind, "Behold! when will Vidhata cause me to meet with what is prescribed in my horo scope?" and, on the other side, Subhadra Ji, beholding the brilliance of his beauty, being pleased, was saving thus in her heart,-

"It is some king, not a Sannyasi. For what cause has he become an Udasi?" 9

Maharaj! having said this, on the one hand, Subhadra Jf, going into the house, began to be uneasy about obtaining a husband, and, on the other hand, after eating, Arjuna, coming to his seat, began to form many various conceptions relative to obtuning his beloved one. While they were in this condition, after some time, on one occasion, at the festival of Savaratra, all the in habitants of the city, whether women or men, went out of the city to worship Siva There Subhadra Ji went with her friends and companions. Having gained intelligence of her going, Ariuna also mounted a chariot, and taking a bow and arrows, went and presented himself there Maharai! when, having worshipped Siva, Subhadra returned, accompanied by her friends, on seeing her, Arjuna abandoned all shame and modesty, seized her hand, lifted her up and seating Subhadra in his chariot, took his road homewards

Having heard this, Rama was exceedingly angry, taking

his plough and pestle, he placed them on his shoulder, He made his eyes bloodshot, he spoke in a voice like

thunder. "I will go immediately and produce a cataclysm, I will pick up the world and place it on int forelead ,

A Sannyasi is a devotee who lays down worlily concerns and even the ceremonial portions of his religion. He reads only the all truse metaphysical treatises, and ceases to perform sacrifice, he wanders from place to place, and may hix with secrety but at II form no part of a Udads are religious members to who profess freedom from passion and affection. They are a land of Stores.

My sister, my beloved Subhadra how shall a beggar carry ber off!

Now wherever I shall find a Sannyasi I will search them out and exterminate the whole fraternity

Maharaj Balaram Ji, for his part, in great anger, was simply chathering and funning, when having received intelligence of the affair, Pradyumna Aniruddha, Sambu and the greatest of the Ydda'as coming before Baladev Ji, and severally joining their hinds, said, "Maharaj should you order us, then we will go, seize, and bring the enemy ?

Having related the story thus far, Sri Sukidev Ji said --Maharai I when Balaram Ji, accompanied by all the Yadubansis, was ready to go after Arjuna Sri Krishna Chand Ji went and imparted to Balades Ji all the secret of the abduction of Subhadra and with great meek its said "Brother! Arjuna, for one thing is the son of our aunt, and, for another, he is an excellent friend. He may or may not have done this act, headfully or heedlessly, considerately or inconsiderately, but for us to fight with him is by no means proper this is contrary to religion, and contrary to worldly custom. Those who hear of this affair will say that the friendship of the Yadubansis is like a wall of sand." On hearing these words, Balatam Is heating his head angrily said ' Brother ! this is just your work, to raise a fire and run with nater, otherwise what power had Ariuna that he should take away our sister? Having said this grieved at heart and hot with inger, Bahram Ji looking at his brothers face, dished down the plough and pestle, and sat still and with him all the Yiduhansis also

Sri Sukades Ji said -Raja! on this side, Srl Krishna Chand Ji detained all of them with expostulation, and on the other side, Arium going home married Subhadra according to Vedic ritual On receiving intelligence of the marriage, Sri hrs hing and Balarim Ji dedicated Jas down ] and sent off to Histinapur, by means of a Brahman, clothes, ornaments, male and female dives elephants, horses, chariots and a large sum of money. Afterwards Sr. Murari, the benefactor of devotees, living scated hunself on a chariot, proceeded to Mithild where there were two worshippers of In , named Sutades and Bahulas one a king the other a Brahman Maharaj I on the departure of the Lord Narid Vanades, Vassa Atri Parafuram and several other sames came and joined [the party] and accompanied Sit kri hos Chand It Then whatever country it might be that the Land was prising through, the king of each place advanced, and having effered adoration, was placing presents before him It length proceeding onwards in the course of a certain time the lord arrived there. Having received intelligence of the coming of Harr these two just as they happened to be then wated rose up and hurried with presents and came to Sri

effaced the doubt of all "Narad Ji sad, "Mahrin; I also am staying just there, had this subject been broached, I also would have heard it "Naramanyan replad, "Narad J!! when you had gone to see Bhagwat in Setadip," then the subject was broached, hence you did not hear"

Having heard this, Narad Ji asked, "Miharat! please kindly tell me what was the subject there discussed." Naranarayan sud, 'Listen, Narad! When the saints asked this question, Sanandan the svint began to say, 'Listen! when the great catachysm occurred the fourteen cosme eggs become of the consistence of water, then the perfect Brahma remains slumbering alone. When Bhagwan has the wish to create, then the Vedas issue from his breath, and with joined hands praise him just as a king who may be sleeping in his own house, and panegy justs, at early dawn, severally sunging his clory, wake him us so that he may become severally sunging his clory, wake him us so that he may be come

conscious and speedily engage in his duties ""

Having related the matter thus far, Naranara, an said "Listen, Marad! when the Vedas have issued from the Lord's mouth they say this O Lord ! quickly become conscious, and create the universe, and remove your illusion from the minds of living beings, in order that they may recognize your form Your illusion is predominant, it keeps all living creatures in ignorance, when released from this, living creatures have the knowledge to understand you O Lord except you, no one can exercise power over this In whose heart you are dwelling in the form of knowledge, he alone conquers this illusion, otherwise who has the power to escape from the hand of Illusion? You are the creator of all, all creatures having arisen from you alone, are contained in you alone, just as many objects arise from the earth, and again mingle with it. Anyone may glorify and worship any god, but he glorifies and worships you done Just as anyone, having constructed various golden ornaments, may give them different names, but they are only gold, just in this way you have many forms but regard them intelligently, then none of them are anything, wherever one may look there nothing but you appears O Lord vour illusion is infinite! This it is which, having become the three qualities, truth passion, and darkness, assumes three forms, and creates preseries, and destroys the will discover, hence it is fitting for creatures to abandon all desire and meditate on you, in this alone does his advantage he' Maharai! having related this much of the subject, Naraharai an said to Narad "O Narad! when Sanandan the sage, having related this ancient history, had removed doubt from the minds of all, then Sanak ' and the other saints worshipped Sanandan, according to the precepts of the Veda"

Properly S w talaffa Sanak is one of the four-sons of Brahma and was a councillor and companion of Vishue.

Having related the much of the story, S'ri S'ukade Ji said — O Rijā! whoever shall hear this conversation between Narayan and Narad will undoubtedly obtain the object of faith, and will attain salvation. The very story of the perfect Brahma which the Vedas sang, was recounted by Sanandan the saint to Sanakan the other saints, then that very story Narananayan celebrated before Narad, and Vyska obtained it from Narad. Yasa recited it to me, and I now have recounted it to you. Whatever person shall hear and relate this story will obtain the reward he desires. The virtue there is in performing penance, sacrifice, almsgrung, and yows, that very virtue resides in telling and hearing this story.

## CHAPTER LXXXVIII

The story of Vrikâur—Siva allows him to turn into ashes anyone on whose head he lays his hand—He attempts by this means to ileatroy hisa-Krishna relieves Siva from his danger by inducing Vrikasur to destroy himself

SRI STRADE JI said — Mahlraj ' Bhagwat has surprising sports, this everyone knows Whoever worships Har will be poor, and by other gods being reverenced [he becomes] rich! Behold! what is the characteristic peculiarity of Hari and Hari The one is the busband of Lakshim!, the other is the husband of Gauri, the one wears a garland of wild fluwers, the other a garland of skulls; the one has a discus in his hand, the other holds a trident, the one supports the earth, the other sustains the Gauges, the one plays on a flute, the other a horn, the one is the Lord of Vaikunth, the other is a dweller in Kulas the one preserves, the other days, the one mears with studial, the other applies ashes, the one wears woven fabric, the other determined the content of the content and the content of the content

Both Lords have opposite peculiarities, make friends with which you please.

There is warrant for such a use, but it is not common
2 Agama is a general name for the Tantrika books on the mystic and obscene

worship of S wa and his S pkli or female emanation

<sup>&</sup>lt;sup>3</sup> For mine se one 35 inclined to read minne se but the careful Pandit Vogadhian Miwa preserves the same reading. Hollings travilates it "if serving" (mem. set), and Eastwack casales the difficult by the phruse he who reverences other deities. I treat it as the Past I arriciple which it appears to be

Having related thus much of the story, Sri Sukades Ji sud -Mahlrh Sri Krishin Chind sant to Rus Yudhishthur "O Judhishthira! I gradually destroy all the neulth of those to whom I show favour, because brother, relation, wife, son, and all other members of the family, ibandon one who is de itute of wealth then impossibility springs up in him. I rom becoming impassible, he abandons the illusion of wealth and kindred and becoming free from fascination, worships me with wrapt attention By the potency of worshipping me, he attruss the state of unchangeable Nirvanz 1 Having said the , Sukades Ji resumed -Maharaj by worshipping other deries, the heart's desires are

fulfilled, but emmorphism is not obtained

Hiring related this subject, the sain, again spoke to King Parikshit thus - Mahar no on one occision, when Vrikdsur, the son of hasyapa, had gone out of his house, with the desire of per forming au terity, he met in the way Noral the saint. On seeing Narad Ji, he prostrated himself, joined his hands, stood up before him, and with great humility said "Military" among the three dentes, Brahmi, It has, and With alex, which is the readiest granter of boons? Kindly tell me that and then I will perform austenty to him. A road Ji said, 'I ten, Vrikasur'l among these three dattes, Wibades Ji is the greatest granter of boons. He delays not in being gratified, or in being vexed Behold! Six1 Jl, by the performance of very little austerity, being pleased, gave to Sahasrarjun a thousand arms and for a very little fault, being angry, he destroyed him Mahirai having said this, Marad the saint went away, and Vrikasur, having come to his own place, began to perform great an tern; and sacrifice to Mahailes. In the course of seven day, he cut off all the flesh from his body, and gave it as a burnt offering. On the cighth day, when he had made up his mind to cut off his head, Bhol in the came, and seizing his hand, said "I am plea ed with thee whatever thou mayest with, ask, I will give it to thee it once. ' As soon as the c words is used from the mouth of Sixa h Vrikasur, having joined his hands, said,-

"Grant me now such a boon, that on whose head I may place my hand, He may, in a twinkling, become ashes O Lord 1 show me

this favour "

Maharat! as soon as these words were uttered. Mahadey. In granted him the boon he had asked. On receiving the boon, he went to place his hand on the head of S na himself Then, being frightened, Mahadev Ji left his seat and fled, and the Asura ran

<sup>&</sup>quot; Nire dan has many explanations I tera ly it means " blown out " I kea lamp and has been held to express ann h latton but it a frequently taken to menn read orpt on into the Divine but whether with or without the retent on of course ousness is a most point. Buddhists and Hindus differ in the reapp upon of this term

after him Maharai wherever Sadaswa turned, he also come close behind him. At length, being greatly agitated, Mahades Jl went into Valkunth Perceiving him to be greatly distressed, the Benefactor of Devotees, the Lord of Valkunth Sri Muniti the Abode of Compassion, feeling compunction, assumed the guise of a Brahman, and went before Vrikasur and said 'O king of Asuras why are you toiling after this one? Expound this matter to me On I earing these words, Vril isur related the whole secret Then Bhagwan said "O king of Asuras! It is a very surprising thing that so intelligent a person is you are should be deceived. Who believes my statement to be true of this nalled mad bling and thorn apple cating ascetic? This one with [body] ever smeared with relies entwined with snakes. in frightful guise, accompanied by ghouls and ghosts, resides in a cemetery Into whose mind do his words come as truth?" Mitharly having said this Sri Narayan continued, "O king of Asuras I if you e teem what I say to be filse place your hand on your own head and see [the result]'

Maharyl on hearing this words from the mouth of the I ord when Vrikhair, having become foolish through the power of illusion, placed his hand on his own head he was consumed and became a heap of ashs. On the death of the Asara instruments of delight heart oscound in the city of the gods, and the distincts shouting Victors' victory!" hegan to rain down flowers and Vulyaddars. Ganddurvas, and Kininaras began to sung Hart's prifes. I hen I Firt greatly glerified Hara and drain sed him, and granted to Vrikasur the object of circumcipation. Set Sukuke, ji said.—Wiharaj! whoever hears and recites this topic will undoubtedly attain the most exalted state, but he door of Hari

and Hars

should go and make trial of the three gods, and pronounce [one to be] Religion personned, then we will neer his word as true."

Maharaj 1 having heard these words, all of them assented, and directed Bhrigh, the son of Brahma, to test the three gods, and return to them. On receiving the command Blingu the saint at first went to the world of Brahma, and preserving silence, went and sat in the court of Brahma, he neither prostrated, nor praised, nor circumambulated. Raja! having noticed the discourtest of his son, Brihmi was very angry, and was on the point of cursing him, but abstained from doing so by reason of his son's consunguinity 1 Then Blingu, perceiving that Brahma was under the influence of passion, rose up from there, and went to hailas, and he went and stood where Siva was residing with Parviti Having seen him, Siva Il rost up, and when he was on the point of stretching forth his band to meet him, the latter sat down On his scating himself, Sixa Ji was exceedingly enraged, and took his trident in his hand to slay him Then Sri Parvatl, very meekly, falling at his feet, counselled Mahadev Ji and said, "This is your younger brother, please forgive his offence said.-

Whatever offence occurs through a child, a holy person never takes note of "

Mahârai! when Parvatl Jl had cooled Sixa Jl by counsel, Bhrigu, perceiving that Mahadey Il was absorbed in darkness, tose up and departed Then he went into Vaikunth where Bhagwan was sleeping with Lakshmi on a couch of flowers on a jewel bespangled, golden, and curtained bedstead On arriving, Bhrigu gave Bhagwan such a kick on the chest that he started Having seen the saint, Hari left Lakshim up from sleep descended from the bedstead, and having placed the foot of Bhrigu Ji to his head and eyes, he began to press them, and to speak thus, "O ling of sages I please excuse my fault, the blow of my hard chest was unintentionally given to your lotus foot Do not retain this offence in your mind As soon as these words had issued from the mouth of the Lord, Bhrigu Ji, being greatly pleased, give praises, took his leave, and came where, on the banks of the Saraswati, all the sages and saints were seated On his coming, Bhrigu Ji related the whole secret of the three gods, just as it occurred, thus-

 Brahma is involved in passion, Mahadev is immersed in darkness,

Vishnu, who is chief among the virtuous, no other god is greater than he "

<sup>1</sup> Lst . my ness that is the son was his own

about to place lumself on the funeral pile, Sri Murari, the destroyer of pride, came and took him by the hand, and smiling, said, "O Arjuna do not burn thyself, I will fulfil thy promise, I will bring that Brahman's sons from wherever they may be, and give them to him " Maharaj ! having said this, the Lord of the Three Worlds, having seated himself on his chariot, taking Arjuna with him, he proceeded towards the eastern quarter, and having crossed the seven oceans, arrived near the mountain Lokalok " Having gone there and descended from the chariot, he entered an exceedingh dark cavern. Then Sri Krishna Chand Ji issued a command to the discus Sudarsan, that weapon, pro ducing the effulgence of myriads of suns, proceeded onwards before the Lord dispelling the dense darkness

Having left the darkness, they advanced a little, Into its great waves they slid,3 with closed eyes they entered

Krishna and Ariuna arrived where Sesh Ji was reposing

On going there, they opened their eyes and saw a large, long, broad, and high, and very beautiful golden and jewel bespangled palace There, on the head of Sesh It was placed a sewel studded throne, on that, in the form of a dark blue cloud, handsome in figure, with face like the moon, eyes like the lotus, wearing a diadem and earrings, clothed in vellow raiment, with silken loin cloth, with a garland of wild flowers and a necklace of pearls placed on him, the Lord himself, in fascinating form, was reclining, and Brahma, Rudra, Indra, and all the other gods, were standing before and glorifying him Maharaj having seen such a form, Arjuna and Sri Krishna Chand Ji went before the Lord, and prostrating themselves, with joined hands, stated the whole cause of their coming On hearing the affair, the Lord sent for all the sons of the Brahman and gave them, and Arjuna, having looked upon them, was pleased, and accepted them. Then the Lord said.-

"Since you two are portions of me, Hurr and Arjuna, look [upon me] as much as you please,

You went upon earth to bear its burden, you have given much happiness to virtuous and good people.

<sup>1</sup> See note 2, p 275 This is a mountainous belt surrounding the world at the furthest I mit. beyond the seven circumantment oceans.

Designation are seen or remainment occasion.

I The rendering of this word is conjectural. Hollings renders it by "there were without regarding the fact that farange is fenion no. hastwick translates "they entered but in his Vocabulary he says the word in this very place means to enough." For more of these renderings is there any known warrant or the language. The verb laint means to befitting or stable all of ushine,"
size stely or "clammy." In this latter sense I conjecture that the please implies " slid into the wives The Supreme Lord is here meant

You have destroyed all the Asuras and Datvas, and have adjusted the affairs of gods, men, and saints,

Since two shares of me are in you, they will accomplish your purposes."

Having said this much, Blugwan dismissed Arjuna and Sri Arishna Ji. They, taking the children, came into their city, the Brahman obtained the Brahman's sons, in even house there was joy, festivity, and songs of congratulation. Having related thus much of tile story, S'ri Sukadev Ji said to King Parikshit.— Mahlafy 1—

Those who hear and meditate on this store, will have sons and prosperity

## CHAPTER AC

Descript on of kit had's happy I fe with his numerous wives—III roat offspring, and the school evisibilished for their instruction

\*SRI SULADET Ji said -Mahardy! in Duaraka city Sri Krishna Chand ever abides, increase and prosperity shine in every house of the Yadubansis, men and women are ever forming fresh designs with dresses and ornaments, rubbing on scent and sandal they apply perfume, the traders have the markets, roads, and squares, sprinkled, swept, and cleaned , there traders, from various countries are bringing many different articles to sell, here and there the citizens are amusing themselves, in different places Brahmans are recting the Veda, in every house people are listening to and repeating stories from the Puranas, good and virtuous people are, might and day, singing the glories of Hari, chariotters are continually soking chariots and cars and bringing them to the royal portal, chariot riders, chief charioteers, elephant tiders, cavalrymen, heroes, braves, soldiers, and warriors, are coming to talute the king of the Yadayas, skilful people are dancing, singing, playing, and delighting, and bards and pane g) rists are again and again celebrating glories, and are receiving (as rewards) elephants, horses, vestments, arms, food, money, and golden jewel studded ornaments

Having related the much of the stoy, S it Sukader Ji and to the king —Maharaj I on the one hand, in Raja Ugrasen s capital, there were going on, in this way, a variety of entertrainments, and, on the other hand, S in Kirshina Chand, the root of 193, was ever disporting himself with his sixteen thousand one fundred and eight young women. At times, the young women, engrossed in love, were making themselves up like the Lord, at times,

On hearing this the doubt of the sages disappeared, and delight was in the mind of all.

All prived Vishnu, immovable futh was fixed in their hearts

Havin, related this much of the story, Srl Sukadev Ji said to King Platikshit — Maldriyl I am about to relate an intermediate story, do you listen attentively. In the city of Dwarski, Raja Ugrissin for his part, was reigning virtuously, and Srl Krishna in Ballruin were obethein to him. By the rule of the king, all the people were attentive to their respective duties, and were intelligent in business affinity, and cinjoyed happiness and ease there was all o a very amirible, and virtuous Brahmin residing there. On one occasion, having a son, he died. He took that dead son and went to the gife of Raja Ugrasen, and begin to say what cume uppermost. You are very supposs, wicked, and sinful, from the acts, and regulations of you alone the subjects are experimentagalliction, and my son also, through your sin alone, is dead?

Altharaj having uttered many various expressions of this kind, the Brillman placed the deal boy at the royal portal, and cambe to his own home. Afterwards he had eight sons, and all eight he depleted in this same fashion at the long's door When the minth son was bout to be born, that Brahman again went into Raja Ugrasen's court, and standing in the presence of Srl Krishin Chauld Ji, calling to mind the repeated pan of the death of his sons, and weeping greatly, began to speak thus 'Cursed be the larg and his government tool aguin cursed be those people who serve this unrighteous onel and cursed be me in that I am abding in this city! Had I not remained in the country of these sumers my sons had been aved! By the unrighteousies of these my soms have deed, and no one has

protected them
Mahara' standing in the midst of the court, the Brahman
weeping greatly uttered many expressions of this kind, but no
one said anything. At last, Arjuna, seared near to Srl Krishna.

Chand, keeping on hearing this and being disconcerted said of divinity before whom art thon making this statement? and why art thou grieving so much? In this court there is no archer who can remove thy affliction. Kings of the present day are selfish they are not removing the alls of others that they may give happeness to their subjects and that they may give tect cows and Brähmans! Having spoken thus, Arjuna again addressed the Brahman thus, Divinity! now do you go and say in your own house free from annexty, when the time for your having a son arrives please come to me I will gow they you, and will not allow the boy to dee "Mahfaraj! on hearing

<sup>1</sup> Not ce here also the Aorist fortified with the Substantive Verb in the sense of the Present lense

these words, the Brahman angrily said, "Within this assembly, except Sri Krishna, Balaram, Pridyumna, and Aniruddha, I see no one strong enough to rescue my son from the hand of Death" Arjum said, "Brahman! thou dost not know me my name is Dhananjay I promise thee that if I do not save thy son from the hand of Death, I will bring the dead sons, wherever I may find them, and show them to thee, and should they also not be found, then I will burn myself in fire along with the bow Gandis ' 1 Minharat when Arouna had thus bound houself by a townant, the Brahman being satisfied, went home. Then at the time of the son's birth the Brahman came to Arjuna Then Arjuna, taking up his bow and arrows, arose and hastened with Afterwards having gone there, Arjuna so thatched his house with arrows, that even air could not enter therein, and himself, bearing his how and arrows, peregrinated around it

Having related thus much of the story, Sri Sukades Ji sud to King Pankshit -Maharaj I Arjuna resorted to many contrivances to save the child, but it was not saved, and the day was weeping at the time of the birth of the child On that day, it did not even breathe but came forth dead from the nomb itself Having heard of the birth of a dead boy, Arjuna, abashed, came to Sri Krishna Chand, and after him came the Brahman also Maharaj on his coming, crying greatly, the Brahman began to say, "O Ariuna! a curse is to thee and to the life! in that, having spoken falsely, thou art showing thy face to people in the world! O cunuch! if thou couldst not save my son from death, Why didst thou male the promise, that thou wouldst save my son, and if thou couldst not save him thou wouldst bring and give to me all my dead sons? '

Maharai ! on hearing these words, Arjuna, taking his bow and arrows, rose from that place, and proceeding onwards, went to Dharmary an the cuts of Sanjaman. Having seen him, Dharmar's wose and stood up, and joining his hands, and giving praises said, 'Maharly I what is the cause of your coming here?" Arjuna said "I am come to take the sons of a certain Brahman " Dharmar it said "Those children have not come here." Maharai t as soon as these words issued from the mouth of Dharmaras, Argum, taking leve thence wandered about everywhere but he found the Brihman's sons nowhere. It length, grieving and regretting be come into the city of Dwarak't and having prepared a toperal pile he prepared to burn himself along with his bow and arrow. Then bring ignited the fire, as Anuna was

The celebrated boar frontier the wonletful powers of which are so often If the celebrated bow towards are womened powers on the are so often all ted to in the bladd bilance as supposed to have belonged to Ingland Enhand and Syra. It was presented to Lauran Ly bown to Lauran Ly bown on Lauran inflora e and Various great its Vy or Fire thereby spraidol may it has more of Linux, the contraction of the suppose of the suppose of the suppose of Linux and A name of Lams regent of the deal

<sup>\*</sup> The name of Lama a chief ente

Han, being ! [similarly] engrossed, is adorning the young women, and the mutual sports and Irolics they indulge in are unutterable, they are not describable by me, only by being seen can it be realized

Having said this, Sukadev Ji sud —Maharaj i one day, at night time, Sri Krishna Chand was disporting with all the young women, and having witnessed the various actions of the Lord, Kinnaras and Gandharias playing away on lutes, timbrels, pipes and lettle drums were celebrating praise, and all was in accord, when in the midst of this while disporting themselves, some thing occurred to the Lord he went to the tanl of a lake, taking them all with him and entering the water began to indulge in water play. Afterwards while engaged in water play, all the wives, being this order to the love of Sri Krishn Chand, losing all regard for body and mind, having seen a chaked and chaker seated on opposite sides of the lake calling to each other, said—

O Chakwal why art thou concealing grief? through separation from thy lover thou art not sleeping it might,<sup>2</sup>

Having become greatly againsted thou art calling thy lover thou art ever reminding us of the lover

We for our part, have become his slave girls" Having spoken thus, they went onwards

Then they begin to say to the occan, "O occan! thou who are heaving deep sighs, and art leeping awayinght and day, why is that? Art thou separated from anyone? or is it grief for the lost fourteen jewels? Having said this, then, looking it the moon they said, "O Moon! why art thou emacated in body and disturbed in mind? Hast thou consumption that thou warest and warest daily? or linving looked upon Stil Arishan Chand II, are thy actions and thoughts disconcerted also, as ours are being disconcerted?"

Having related thus much of the story, S in Sukadev II said to the King — Wali rry! in this way all the young women sud a variety of things to the air, the clouds the enckoo the mountains the river, and the swam, those can be imagined. Afterwords all the women are disporting themselves with S in Kinshin Clinid, and remain constant in attendance, they in celebriting the virtues of the Lord, and receiving the reward which their harts desired, and the I ord was cirrying out the duties of the house holder state in a conscentious way. Mahāri] the sixteen thousand one hundred and eight queens which have been previously described had eight option and one daughter space and their offspring was innumerable. I have not the power to describe them, but I kinev this much, that there were thirty millions eight, eight thousand one hundred school for the instruction of Sri Kri linn Chand Ji so ff pring, and just the

l bor drakta ko rend drakta ka

<sup>2</sup> See no te 2 p #37

same number of teachers. Lutthermore whatever son outs some and drughters sons which Srl Kushina Chind Ji had none were deficient in beauty strength brivery wealth or virtue Each one excelled the other 1 on still I attempt to describe them? Having related this much the size said. "Whithigh I have celebrated the sports of Bray and Dudrah." Ithus i Chestous to all. Whoever shall recte it with affection will under itself obtain faith and salvation. By Learing the story of Harr he will meet with their ward's their arress from penance steriffer alms giving yous plagrangs, and brilling.

1 Lalla Lall and previous relitions patteres es nanese lylea 5 and receing

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